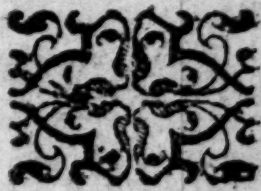


THE Choise of Change:

Containing the Triplitie of Diuinitie, Philosophie, and Poetrie,
Short for memorie, Profitable for Knowledge, and Necessarie
for Baners : Whereby the Learned may be con-
firmed, the Ignorant instructed, and all Men
generally recreated.

Newly set foorth by S. R. Gent. and Student
in the Vniuersitie of Cambridge.

Tria sunt omnia.



AT LONDON,
Printed by Roger Warde, dwelling nere
Holburne Conduite, at the signe of
the Talbot.

An. Dom. 1585.

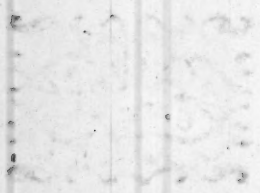
THE

CHRONICLE

Published by the
London and Westminster
Press, Limited, 15, Abchurch Lane,
London, E.C. 4.

Printed by the
London and Westminster
Press, Limited, 15, Abchurch Lane,
London, E.C. 4.

London, E.C. 4.




AT LONDON

Printed by the
London and Westminster
Press, Limited, 15, Abchurch Lane,
London, E.C. 4.

And by the
London and Westminster
Press, Limited, 15, Abchurch Lane,
London, E.C. 4.

1887


TO THE RIGHT HONORABLE SIR
HENRY HERBERT, Knight of the most Noble order
of the Garter, Lord of Cardiffe mannor and S. Quintin, & Earle
of Pembroke, the right worshipfull Sir PHILIP
SIDNEY Knight, with the right worthy Gentleman M.
ROBERT SIDNEY Esquier, S. R. wisheth
increase of vertuous qualities
in the mind, of the gifts of the
body, and goodes of
Fortune.



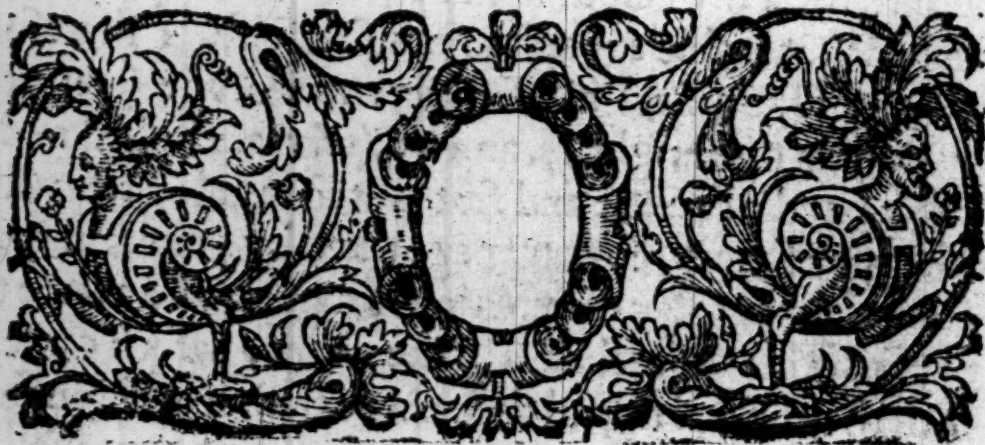
Right Honourable and Worshipful, If I should folow the
 custome of such as set foorth bookes to the viewe of the
 world, which passe vnder the protection of noble per-
 nages (besides the dread of offending wise men) I should
 run into one of these three errours, either to praise your
 H. and W. by adulation, praise my selfe by ostentation,
 or praise my worke by seeking to bring men into admi-
 ration. I purpose none of all these. The first I leaue, least
 my wordes should empaire your worthinesse. The se-
 cond, I refraine, because I finde nothing in my selfe which can deserue praise. The
 third I will auoide, for if my labour hath bene so well imployed, as it may please
 you right H. and W. it is able enough to praise it selfe. I therefore present these
 my three bookes of Diuinitie, Philosophie, and Poetrie (comprized together in
 one volume) vnto you three right H. and W. (who are linked and vnited together
 in an indissoluble band of amitie and fraternitie) humbly requesting that you wil
 countenance the with fauour, & patronage them by your authoritie, that thereby
 they may eschew the reproches of malicious tongues, and bleare the enuious eyes
 of such as pry at other mens faultes in the water, which cause thinges seeme
 bigger then they be, but regard their owne faultes as through small nets,
 which cause things to seeme lesse. In so doying, you shall giue me
 cause to reioice in my trauel, and occasion by thankfulnesse,
 to acknowledge my bounden duetie. Thus leauyng
 your Honour and Worships to the direction
 of the Almightye, I cease, referring my
 selfe to your good opinions.

Your Honor and Worships to com-
 maund. S. R.

TO THE READER.

- 1 HE that knoweth not that he ought to know,
is a brute beast among men.
- 2 He that knoweth no more then he hath need of,
is a man among brute beasts.
- 3 He that knoweth all that may bee knowen,
is a God among men.

- 1 Read willingly.
- 2 Correct friendly.
- 3 Judge indifferently.





THE FIRST HVNDRETH OF THE
Triplicitie of Diuinitie.

1 Three things doe witnesse the
worde of God to be true, and of
great authoritie.

The history of the world comprehended
in the holy Scripture.
Many notable and strange reuelations.
The miracles of the Church which do con-
firme the worde.

2 The preaching of the worde
of God is comprehended in three
things.

In Doctrine.
In Consolation.
In Precepts.

3 The holy Scripture
is deuided into three
partes.

Into Histories.

Into Precepts.

Into Prophecies.

Histories consist in those things
which are done.

Precepts in those thinges which
are commanded.

Prophecies, in foreshewyng
things which either are alrea-
dy come to passe, or shall here-
after be fulfilled.

4 Three good things are set forth
in the scripture, which the Phi-
losophers neuer attained vnto.

The true knowledge of God, and calling
on his name.

True comfort in aduersitie.

The way to liue well and worship God a-
right.

5 Three thinges are most cer-
taine in the word of God.

Promises.

Prophecies.

Threatnings.

6 There be three singuler things
proper to the Scripture. Hugo.

Whatsoever is taught, is trueth without
falshood.

Whatsoever is commaunded, is goodnesse
without malice.

Whatsoever is promised, is happines with-
out misery.

The first hundreth

7 The word of God was reuealed for thre causes.

{ To be learned.
To be beleued.
To be practised.

8 There are thre vnderstandings of y scriptures set down by Hugo in his third booke of the soule.

Historicall.

The first, containyng examples fit for the simple.

By Miracles.

Misticall.

The second, mysteries fit for the learned.

By Figures.

Mozall.

The third, maners common for both.

By wordes.

9 All Scripture giuen by inspiration as Paule saith, 2. Tim. 3. is profitable for thre things.

{ To teach.
To improve and correct.
To instruct in righteousnesse.

10 There be thre kynde of Meditation in contemplation, Hugo.

In creatures.

The first ariseth of admiration.

Admiration, bringeth Question: Question, searching out.

In scriptures.

The second, of reading.

Reading bringeth matter to know the truth.

In maners.

The third, of circumspection.

Circumspection bringeth operation: Operation is the ende of Meditation.

11 Thre waies God spake vnto our forefathers, as Luther is witnesse in his exposition vpon the xxxv. chap. of Genesis.

{ By dreames.
By manifest visions.
By the voyces of Prophets.

12 The holy Scripture is deuised into thre partes.

{ The Lawe.
The Prophets.
The Gospell.

13 S. Paule in his thre epistles to the Romanes, Galathians, and Ephesians, teacheth thre things.

{ He sheweth that all men are sinners.
He teacheth that man is iustified by fayth onely, without the woikes of the Lawe.
He prescribeth to them that are iustified, to doe good woikes by Gods lawe.

14 Thre

of the Triplicitie of Diuinitie.

14 Threë thinges make men suspect the epistle of Iude not to be Canonically.

The narration of the strife of Michael the Archangel with the diuell.
The narration of the body of Moses.
The prophesie of Enoch.

15 There are threë sayinges found in S. Paule his Epistles which are borrowed of Heathen Antiquaries.

Of Menander. Euill wordes corrupt good maners. 1. Cor. 15. vers. 33.
Of Aratus. Couetousnesse is the roote of all euils. 1. Tim. 6. vers. 10.
Of Epimenides. Cretians are alwayes liers, euil beasts, slow bellies. Tit. 1. vers. 12.

16 Threë thinges chiefly to bee obserued in the old and new Testament.

Faith, that we may beleue those thinges to be true, which Moses, y^e Prophetes, Christ and his Apostles haue spoken by the inspiration of the holy Ghost.
Hope, that with a stedfast beleefe we may assure our selues that we shall obtaine those thinges that are promised.
Charitie, that we neither doe, nor say any thing but that which is acceptable to God, and profitable to men.

17 For threë causes the worde of God is to be preached.

That the hearer may vnderstand, because without preaching he cannot heare.
That he which vnderstandeth may beleue, because without hearing he cannot beleue.
That he which beleueth may doe good, because without faith he cannot do good.

18 For threë causes we ought to bee attentine in hearing the word of God.

For the reuerence due to God, whose word we come to heare.
That we may auoide the daunger of negligence.
For the profite which is manifold.

19 There be threë inuisible vertues of God,

Power.
Wisdom.
Goodnes.

Of the which all things proceed.
In the which all things consist.
By y^e which all things are gouerned.

The Father is Power.
The Sonne is Wisdom.
The holy Ghost is Goodnesse.

Power creates.
Wisdom gouerns.
Goodnes preserues.
Rom.

B. y.

The first hundreth

Rom. I I. ver. 36. Because of him, in him, and by him are all thinges. To him be prayse for ever and ever. Amen.

20 God is thre manner of waies all in all. Augustine. { In heauen, onely he is all. }
In earth, onely he is all.
In heauen and earth he is all.

21 Thre manner of waies God is euery where. { By his essence.
By his presence.
By his power.

22 He that will know God as he ought: must think vpon these thre things. Luther. { What he hath commanded. } He that meditates these thre, { What he hath promised. } findeth God.
What he hath threatned.

23 For thre causes are thre thinges attributed to God. { Eyes, because he seeth all thinges.
Handes, because he maketh all thinges.
Feete, because he is euery where.

24 There is none like vnto God for 3. thinges. Bernard. { He is rich in mercy. } He freely respecteth y humble.
Mighty in iustice. } Justly iudgeth the wicked.
Bountiful in grace. } Pitifully saueth sinners.

25 We haue receiued thre sorts of thinges of God our Creator, whereof we ought alwaies to be mindfull. { Such as leade vs vnto the feare of God.
Such as moue vs to loue God.
Such as prouoke vs to yeld thanks vnto his maiestie.

26 The knowledge of God is threelfold. { Generall, as of the Philosophers, Rom. I. & 2. Iob 36.
Speciall, as of the Christians, I. Cor. I 3. Rom. Io.
Singular, as of them that are blessed. I. Cor. I 3. Iohn 3.

27 These thinges are to be known in disputing about God. { Not alwayes. } The first, is referred to the tyme.
For to all. } The second, to the person.
For all thinges. } The third, to the matter.

28 Thre notable benefites of God. { Creation. } By the thre persones in Trinitie. { The Father.
Redemption. } The Sonne.
Sanctification. } The holy Ghost.

20 There are three inward properties to be obserued in discerning the persons of the Trinitie. { To beget. { The Father onely begets.
 { To be borne. { The Sonne only is borne.
 { To proceed. { The holy Ghost onely procedes from both.

30 Three outward properties of the persons in Trinitie. { The Father sendes, and is not sent.
 { The Sonne is sent to be made a sacrifice.
 { The holy Ghost is sent to sanctifie our myndes.

31 Three beare witnesse in heauen. I. Ioh. 5. { The Father.
 { The Sonne.
 { The holy Ghost. { And these three are one. { Vnion.
 { Vniting.
 { Vnited.

32 There are three qualities in the Sonne representing the qualities of the Trinitie. { The infinite fountaine of light.
 { The brightnesse commyng from that light.
 { The heate proceeding and breathyng from them both.

Three things in vs which do represent the holy Trinitie. { Memorie.
 { Understanding.
 { Will. { Represents the Father.
 { Represents the Sonne.
 { Represents the holy Ghost.

34 Three names beyng one thing in deed, are likened to the Trinitie. { Snowe.
 { Ice.
 { Water. { So God is three in person, and but one in substance.

35 Gods iudgemēts are known by three things. { Corporall punishments.
 { The sting of the conscience.
 { The torments of hell.

36 Three maner of wayes we may sinne in the worship of God. { When for one onely true God, there are worshipped many gods: as the Heathen did.
 { When the true G D D is worshipped, but not accordyng to his will.
 { When the true God is worshipped, but not onely, which is done of the that worship other gods beside the true God.

The first hundreth

37 By thre thinges the lone of
God appeareth towards men.

That he hath given to man the vse of hea-
uen, earth, and all his creatures. Gen. I.
Eccle. 17.

That he hath graunted Angels to be mini-
sters to men. Heb. I. vers. 14.

For that he hath offered himselfe for man-
kind, taking vpon him the forme of a ser-
uant. Phil. 2. vers. 7.

38 We may commit thre things
safely into Gods hand.

Iniurie.

Because he is a reuenger of
iniuries.

Losse.

Because he is the restorer
of losse.

Griefe.

Because he is our Visiti-
on and best comforter.

39 The sweetnesse of this name
Jesus, consisteth in thre things.

It is hony to the mouth.

Melodie to the eare.

Joy to the heart.

40 The sonne of
God according to
his office, is na-
med in thre seue-
rall languages.

Messias, in Hebrew.

Christ, in Graeke.

Annoynted in English.

And according
to these thre
names, hee is
called

A Priest.

A Prophet.

A King.

41 Thre thinges to be conside-
red in Christ our Saviour.

He prayeth for vs, as he is our Priest.

He prayeth in vs, as he is our head.

He is prayed vnto of vs, as he is our God.

42 Christ was knowen to the
world to be true Messias by thre
things.

The openyng of heauen.

The appearing of the holy Ghost.

By the voyce of his heauenly Father.

43 Christ is called a Priest, and his
office consistes in thre things.

In teachyng, Malachie 2. So the
Sonne brought forth the Gospell
in the bosome of his Father.

In praying: as appeareth in Leui-
ticus. And he prayed for vs. Iohn
17. Hebr. 7.

In offering sacrifice. Hebr. 5. He of-
fered himselfe for our sinnes.

44 Christ

of the Triplicitie of Diuinitie.

44 Christ is called a King for
thre causes.

Because he put downe all power, & destroy-
ed the workes of the deuill.
Because by the vertue of his spirit, he raig-
neth in the mindes of the faithfull.
Because he defendeth his Church agaynst
the tyranny of the deuill.

45 Christ the true
teacher doeth in-
struct vs 3. wayes:
because he is

The way.

The way not erring.

In example.

The trueth.

The trueth not deceiuyng.

In promise.

The life.

The life not ceasing.

In reward.

46 There are thre causes of the
incarnation of Christ.

That he might bryse the Serpents head.
Gen. 3.
That by his sacrifice hee myght appease
Gods wrath.
That he might iustify the vniust by the im-
putation of his obedience.

47 Thre figures of Christ his
crucifyng, set downe in the
Scripture.

The sacrifices lifted vp on high.
The offering vp of Isaac.
The brasen Serpent lifted vp in the wil-
dernesse. Num. 21. Iohn 3.

48 Christ his death for vs, and
satisfactiō for our sinnes, is thre-
folde.

A worke without example.
Fauour without desert.
Charitie aboue measure.

49 The passion of Christ is
applied thre wayes.

It is offred by the word, as by the hand of God.
It is receiued by faith, as by the hand of man.
It is sealed by the Sacraments and the vse ther-
of set downe as it were in a Table.

50 There are thre frutes of
Christ his ascension.

To send the holy Ghost.
To be a mediatur to God the Father.
To preserue the Word and the Church.

51 The sonne of God was
chaunged thre manner of
wayes.

From his humanitie, to his diuinitie in his trans-
figuration.
From passion to immortalitie in his resurrection.
From minoritie to his Fathers equalitie, in his
ascension.

The first hundreth

52 Three things con-
curre in the person of
Christ. Bernard.

The worde.
The flesh.
The soule.

These three are one, & this one is three.
Not by confusion of substance, but by
vnitie of person.

53 Christ loued vs
three maner of waies.
Bernard.

Sweetely.
Wisely.
Valiantly.

In that he tooke our flesh vpon him.
In that he eschewed all fault.
In that he suffered death.

54 There are three meruailous
coniunctions as Luther saieyth, in
the expositiō on the xx. chap. Gen.

The coniunction of the Father and Sonne
in diuinitie.

The coniunction of diuinitie and humani-
tie in Christ.

The coniunction of Christ w his Church.

55 Christ confoundeth y world
and all things therein, 3. wayes.

He accountes the chiefe wisdomē thereof to
be foolishnesse.

He reckoneth their best works for iniustice.

He changeth their best good into euill.

56 Christ hath made vs
pertakers of three neces-
sary things.

Of his Crosse.

Of his Gospell.

Of his spirite.

He hath redeemed vs by his death
on the Crosse.

He hath instructed vs by his Gos-
pell.

He hath confirmed and sanctified
vs, by his spirit.

57 The whole world did mer-
uaile at three workes of Christ.
Chrysost.

That he rose againe after death.

That he ascended into Heauen in the
flesh.

That he conuerted the whole world by
his twelue Apostles.

58 Christ had three witnesses
which did testifie of him.

John Baptist. Iohn I. verse 15.

His workes. Iohn 5. verse 36.

His father. Matth. 3. verse 17.

59 Christ doth excel
the Saintes in three
things.

In dignitie of person.

In worthinesse of office.

In perfectnesse of giftes.

These doe not exclude
his diuinitie.

of the Triplicitie of Diuinitie.

60 The ioy which the Angels did expresse at the Natiuitie of Christ, is said to be great for three causes.

For the matter which is great, namely, our reconciliation with God.

For the continuance and stedfastnes thereof, for it continueth constant for ever.

Because it is spirituall & pertainyng vnto all those that haue the gift of Faith.

61 Christ did foreshew 3. kinds of warre.

Of outward enemies.

Of seducers.

Of false brethren.

Paule saith, fighting abroad, feare within, & dangers in false brethren.

62 Christ did raise three persons from death, as some iudge in 3. severall yeeres.

The first yere the widows sonne, Mar. 7. verse 14. 15.

The second yere, the daughter of Iairus. Luke 8. verse 54. 55.

The third yere Lazarus. Iohn 11. verse 44.

63 Christ reuealed three singular secretes vnto three Apostles, Iohn the Euangelist, Peter and James.

His transfiguration on the hill Thabor. Luke 9. verse 28.

The reuiuing of Iairus daughter. Luke 8. verse 51.

The treason which Iudas practised agaynst him. Iohn 13. verse 26.

64 Christ is to be considered of vs in three tymes.

Before his incarnation.

At the tyme of his incarnation.

In his glorification, after his resurrection & ascension.

God, the worde, the image, the Sonne of God.

Iesus Christ, God and man, the sonne of Mary, & sonne of God, the sonne of man, Emanuel.

All God, all man, the trueth of his diuine and humaine nature remaining.

65 Three thinges doe teach vs that the holy Ghost is true God with the father and the sonne.

Testimonies out of the Scripture, as Acts 5. Ananias did lie vnto the ho'y Ghost, not vnto men, but vnto God.

The worke of creation. Iob 33. the spirite of God made me, and the breath of the almighty, reuiued me.

That which is euery where, seeth, & filleth all things with his presence, knoweth and heareth all things. Psal. 139. Whither shall I goe from thy spirit.

The first hundreth

66 The Apostles receyued thre gistes when the holy Ghost descended vpon the day of the feast of Pentecost.

The gift

Of interpreting the Scriptures.

Of knowledge of all languages.

Of a constant heart bold to set forth the trueth.

67 The light of the holy Ghost doth rule vs in thre things.

In our counsels.

In our maners.

In the actions of our whole life.

68 The holy Ghost doeth confirme thre things in vs.

Faith.

Hope.

Loue.

69 The holy Ghost doeth gouerne thre things in euery godly person.

The mynde.

The heart.

The will.

It doth lighten the mynde with the light of the holy word.

It doth kindle the heart that it may receiue the motions of good woorkes and vertues which please God.

It doeth moue the will to be willing to doe whatsoeuer God willeth in his worde.

70 Thre especial heresies which doe ouerthrow the doctrine of the holy Ghost.

Of the Gracians which will haue the holy Ghost to procede from the Father onely, and not so likewise from the Sonne.

The Macedonians which say the holy spirit is a liuing creature.

Of the Sabellians which affirme the holy Ghost to be all one with the Father and Sonne, and not thre persons.

71 We commit sinne thre maner of wayes.

In not rewarding good thinges w good things.

In requityng euill with euill things.

In recompensing the good with euill things.

On the contrary these 3. things are praiseworthy.

To reward good thinges with good things.

Not to acquite euill with euill.

To recompence euill things with good.

72 The

72 The almightie created
thre vitall spirites.

Which is not couered with
flesh.

Of Angels.

Which is couered wth flesh,
but dieth not with the
flesh.

Of men.

Which is couered with
flesh, and dyeth with the
flesh.

Of brute beasts.

73 We sinne thre ma-
ner of wayes.

Of infirmitie.

Of ignorance.

Of malice.

Against the Father, because he
is the God of might.

Against the Sonne, because he
is the perfection of wisdom.

Against the holy Ghost, because
he is the giuer of grace.

74 We are put in mynde of
thre thinges so oft as we behold
a rainebow.

Of the anger of God when he destroyed the
world with water, whereof the blew co-
lour is a witnesse.

Of the mercy of God, who will not vse that
punishment againe.

Of the latter iudgement, and burnyng the
world with fire. The fierie colour of the
rainebow shewing the same.

75 The creation of the world is
an euident testimonie of thre ex-
cellent things.

Of the

Wisdom.

Omnipotencie.

Goodnesse of God.

76 Thre thinges shew that the
ende of the world is at hand.

Because the ende of the Romaine Empire
is at hand.

Because there is a generall defect and apo-
stacie from the faith throughout the
world.

Because the Gospell hath bene preached
throughout the world.

77 Thre names of Angels are
v^sd in the Scriptures more the
others.

Michael, who is like God: Dan. 10. and 12.
chap.

Raphael, Gods Whisition. Tob. 3. verse 17.

Gabriel, The strength of God. Dan. 8. and
9. chap. Luke 1.

C. ij.

78 Thre

78 Three chiefe offices which Angels doe execute towards vs. { They withdr̄aw vs from sinne.
They defend vs from enemies.
They lead vs vnto heauen.

79 The holy Ghost the comforter, giueth vs three things. { The earnest of saluation. That he may beare witnesse to thy spirite, that thou art the Sonne of God.
The lyght of knowledge. That when thou hast done all y thou canst, thou shouldst thinke thy selfe to be an vnprofitable seruant.
The strength of life. That which is vnpossible for thee by nature, is made easie to thee by grace.

80 Three things to be considered in the creation of the creature. { Who made it? If we aske who made it? God.
By what hee made it. If by what hee made it? He said, & it was done.
Wherefore he made it. If wherefore he made it? because hee is good.
For there is no auctor more excellēt then God.
No Arte of more force then y word of God.
No cause better then that good should be created of G O D that is good.

81 The whole world hath bene three tymes ruled by 3. lawes. { The lawe of nature.
The lawe of Moses. Sixe thousand yeres the world shall endure, and then bee burned, saith Elias.
The lawe of the Gospel. 2000. before the lawe.
2000. vnder the lawe.
2000. vnder the Gospel. But for y elect sake these last dayes shall be shortned.

82 Faith as August. saith, is of three things and times. { Of things past. We beleue that Christ is dead which is past.
Of things present. We beleue that Christ sitteth at the right hand of his Father which is present.
Of things to come. We beleue y he shall come to iudgemēt, which is to come.

of the Triplicite of Diuinitie.

83 Beliefe is of thre soztes.

To beleue that there is a God, is of know-
ledge.
To beleue God, is to consent to his truth.
To beleue in God, is to haue true confi-
dence in his mercy.

84 There be thre kindes
of knowledge.

To learne to knowe onely
for knowledge sake.
To learne to know, to that
end to be knowen of o-
thers.
To learne to know, that
thou mayest be edified.

The first curiositie.
The second, vaine
glory.
The third, perfect
charitie.

85 Faith and hope differ
in 3. things.

In obiects.
In offices.
In subiects.

Faith apprehendeth a present bene-
fit: Hope looketh for one to come.
Faith apprehendeth the promise
made by Christ, which neyther
hope nor other workes can do.
Faith is a knowledge in the minde,
and trust in the will: Hope is in
the will, and in the heart.

86 Faith exceedeth thre things
as Bernard saith.

The end of mans reason.
The vse of nature.
The boundes of experience.

87 Thre things without all
doubt are to be hoped for of
God.

Wardon.
Grace.
Glory.

Wardon of our sinnes.
Grace in regeneration.
Glory after resurrection.

88 Thre things in which our
whole hope consisteth.

In the loue of adoption.
In the truth of Christ his promises.
In the power of his redemption.

89 The hope of the wic-
ked may be compared to
thre things.

To dust scattered with the winde.
To smoke flying in the aire.
To a guest departing the same day that he came.

90 Charitie is of 3. soztes.

Towards God.
Towards our selues.
Towardes our neighbours.

The first hundreth

91 Our neighbour, though he be euill, must be loued for 3. causes.

For Gods sake.

For his owne sake.

For thine owne sake.

If thou louest God, thou wilt loue his sonne also.

If thou louest thy brother whē he is in helth, thou wilt loue him also being diseased.

Thou shalt loue him, y thou maiest gaine his loue which seeketh to hurt thee.

92 Gold and charitie are compared together thre maner of wayes.

As gold doth excell all mettals, so charitie doth excell all vertues.

As gold is rare and deare, so likewise is charitie.

As gold is more faire and durable thē other mettals, so charitie endureth.

93 The humble man escheweth thre vices.

Singularitie, whereby a man will be accounted more holy.

Arrogancie, whereby a man doth set forth himselfe aboue others.

Presumption, whereby a man doth account himselfe fit for greater matters, then in deed he is fit for.

94 Patience doeth suffer any paine for thre things.

God and godlinesse.

Faith and religion.

Vertues and lawes.

95 By thre maner of meanes, the vertue of patience is exercised.

Of God we suffer punishments.

Of the deuill temptations.

Of our Neighbors persecuti-
ons, losse, and reproch.

Wherein we must take heed.

That we do not murmure against God for our afflictions.

That the temptations of the deuill cause vs not to consent to sinne.

That y mischief of our neigh-
bors prouoke vs not to requite euil for euil.

96 These

of the Triplicitie of Diuinitie.

96 These three things are a great praise for the iust.

To hold his peace when his seruant reui-
leth him.

If he forbear him that is sicke, when he of-
fendeth iniurie.

If he make no answer to a worse man, char-
ging him with vntruth.

97 Patience is a great vertue for 3. things.

If thou hurtest not him, of whom thou wast
first hurt.

If thy selfe being hurt, thou dost forgive
him.

If thou sparest him, whome thou couldest
haue hurt.

98 Three examples of patience in the Scripture.

Of Iob. Iam. 5. you haue heard of the pati-
ence of Iob and seene his end.

Of Christ the onely paterne of patience. I.
Cor. I. I. Pet. 2.

Of Lazarus which bare patiently infamie,
diseases and contempt. Luke 16.

99 A good life consisteth in these three things.

To eschew euill.

To doe good.

To perseuere in goodnesse to the end.

100 Perseuerance hath affinitie with these three.

It is the sister of Patience.

The daughter of Constancie.

The friend of Peace.

In aduersitie.

In labour.

In prosperitie.



THE SECOND HVNDRETH OF THE
Triphlitie of Diuinitie.

1. Three things are comprehended in the knowledge of God.

TD know who God is, namely, the Father, the Sonne, and the holy Ghost.
To beleue in him.
To direct and gouerne our life according to his will.

2. Abraham receiued 3. Angels into his house, and they talked familiarly with three persones of the same house.

With Abraham the master of the house.
With Sara his wife.
With their maide Hagar.

3. Three things which the diuel will not graunt.

That Christ is the sonne of God.
He can not abide that Christ should be man.
Hee will not confesse that Christ hath done those thinges which in trueth hee hath done.

4. Three things chiefly to be remembered.

Gods benefites, that wee may render thanks.
Our sinnes, that we may be soze for them.
Our death, that we may be carefull to liue well.

5. Poore men are more easily conuerted vnto God then rich men for three causes.

Because pride is annexed with riches: and as Gregory noteth: Pride of minde is a hinderance vnto trueth.

Because the heart of a rich man is full of the cares of this world, which choke the worde of God.

Because riche men haue temporall comforts, and therefore do little regard spirituall consolations.

& Our

6 Our old aduersarie the deuill is bound with thre things.

When our minde beyng tempted, doth not consent to euill, and take delight therein.
When we can so rule our minde, that we hate not our neighbour when he speaketh reprochfull wordes against vs.
When we can so gouerne our mynde, that we murmur not against God, when hee punisheth vs for our deserts.

7 Thre weapons wherewith we may repulse the deuill.

The worde of God.
Faith in Christ Iesus.
Feruēt prayers.

8 Saint Ierome saith, that we ought only to boast of one thing: which is, that we know God aright, not of those 3. things which worldlings doe glory in.

Wisdom.
Strength.
Richesse.

9 To loue God wth all our heart, with all our soule, with all our might, consisteth in 3. things.

Not to be led away with flattery.
Not to be seduced with deceites.
Not to be overcome with iniuries.

10 We must praise God with thre instruments.

Our mouth.

Our heart.

Our workes.

For it is the instrument wherewith he will be glorified.
Singing and giuing thanks in heart vnto God. Ephes. 5.
Let your light so shine before men, that they may see your good works, and glorifie your father which is in heauen. Matth. 5. vers. 16. and chap. 7. verse 21. Rom. 2. verse 13.

11 The feare of God worketh 3 things.

It correcteth our mindes.
It driueth away sinnes.
It preserveth innocencie.

12 God is to bee feared for 3 causes.

Because the house of him that feareth not God, shall sone be overthrowen. Eccles. 2. 7.
Because he that feareth not God shall dwell in places where shall be no regard of knowledge.
Because that God is able to cast both body and soule into hell fire. Matth. 10. Luke 12.

13 Three causes which moue
us to feare God.

All calamities which happen vnto mankind :
death, diseases, destruction of cities and
nations, hunger, warres, &c. Also dreadful
punishments which afflict the wicked,
shewing that God is angry with sinners.

All the exhortations of the Prophetes vnto
repentaunce, The lawe of GOD, and
the horrible curses which are added vnto
that lawe.

The death of the Sonne of God.

14 About the tyme y the world
shall haue ende, men shall be euil
inclined 3. maner of wayes.

They shall be louers of themselues, follow-
yng pleasure and riotousnesse.

They shall be greedie and couetous.

They shall be high minded and proude.

15 Three sortes of people are
called to religion.

One sort God calleth by holy inspirations.

An other sort is chosen of men by good coun-
sels, as Hippolito was conuerted to the
Faith by the instructions of Saint Lau-
rence.

The third sort is constrained to enter into
religion by some necessitie or misaduen-
ture happened vnto them.

16 Humilitie is a vertue which
doeth chiefly comprehend thre
things.

Humilitie acknowledgeth her owne unclea-
nes and infirmitie, and doth feare God.

She doth not desire matters aboue her vo-
cation, but keepyng her selfe within her
bounds, she resteth hoppyng in gods helpe.

She doth not despise others which are gods
instrumentes, but acknowledgeth gods
giftes in the, knowyng that all labour is
in vayne vlesse he prosper it.

17 He that is humble and low-
ly as he ought, doth reape triple
commoditie.

He hath God dwelling with him.

The humble man is honoured of men, and
they alwayes giue him a good report.

He alone hath the fruit thereof, because hu-
militie is the mother of shamefastnesse,
the way of patience which leadeth to wis-
dome, the keeper of feare and faith.

18 The tokens of true humilitie consist in 3. things.

In behauiour.

He that is humble in mind and body, doth shew the same by looking stedfastly vpon the ground, and in not laughing without great cause.

In wordes.

He speaketh few wordes and soft, and holdeth his peace vntill he be asked.

In deedes.

He doth nothing but that which is agreeable with good maners, and that without pride.

19 Patience doeth comprehend and signifie three things.

A stedfastnesse of the minde, suffering any affliction or contumelious reproches without murmuring or repining.

A reuenge giuing a deadly wound, and heaping coles of fire vpon our enemies hedds.

A close martiring, not without rewards.

20 When we suffer any crosse or affliction, we must be patient for three causes.

That we may followe the example of Christ,

Because God hath so commanded.

That we may gather the fruites of patience.

21 Christ commaundeth in the v. chap. of Math. That we should not resist euil: and by 3. precepts doth exhort vs vnto patience.

He commandeth that whosoever shal strike thee on the right cheeke, to turne to him the other also.

He commandeth if any man wil sue thee at the lawe, and take away thy coate, to let him haue thy cloke also.

He commaundeth that whosoever wil compell thee to goe a mile; to goe with him twaine.

22 We must suffer 3. kindes of euill patiently.

Necessary euils, such as can neither be altered, amended, nor hindered.

Accidentall euils, which haue not happened vnto vs, by our owne euill counsell.

Such euils as we haue deserued.

23 The reward of patience.

I. James 1. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crowne of life which the Lord hath promised to thē that loue him.

Prouerbes 19. A mans knowledge is perceiued by his patience.

I. Peter 2. If when ye doe well ye suffer wrong and take it patiently: this is acceptable to God.

24 Threē things direct vs in the right path, and suffer vs not to goe astray.

Loue, which banisheth all wearines & causeth all labour and trauail to seeme easie.

Hope, of promise or reward.

Faith, which is grounded vpon promises, and beleueth in God.

25 Unlesse the spirite of God do establish and seale our mindes, that they may continue stedfast in faith, we shall be overcome by one of these 3. things.

Either by Sathan who is furnished with a thousand arts, sleights, and deceits, to entrappe vs.

Or by our owne forwardnes and inconstancie, which is easily seduced by euill examples.

Or by persecution and affliction which cause vs despaire and throw our selues hedlong into hell.

26 Threē chiefe rewards of perseverance.

A crowne of life. Apoc. 2.

A plentiful reward in heauen.

Life euerlasting. Matth. 24. He that endureth to the end shall be saued.

27 Threē things wherewith we may comfort our selues beyng in tribulation.

That the sonne of God is our aduocate, our mediator, and maketh intercession for vs. Luke 22. Iohn 17.

That he will not suffer vs to be tempted aboue our power. I. Cor. 10. verse 13.

That he heareth our prayers, and wil helpe vs in tyme of neede.

of the Triplicite of Diuinitie.

28 Three properties that belong to Epicures.

They neither feare nor reuerence God, and esteeme all godlinesse as a mockery.
They offer sacrifice vnto their guttes, other God they know not.
Neither grieve nor feare can compell them to be carefull for the tyme present, or to come.

29 Three kindes of doubting repugnant to faith.

To doubt of God.
To doubt of his prouidence.
To doubt of the certaintie of that doctrine which the Prophets and Apostles deliuered.

30 All Idols had their originall of three things.

Of superstition.
Of wicked imitation.
Of flattery.

31 Three efficient causes of Idolatry.

The deuill fretting with hellish heate, and haggish hate, and prouoking mans miserable nature to deuise idoles thereby to haue God in derision.
The blindnesse of mens mindes, and boldnesse to reiect the worde which hath bene deliuered by the Prophets and Apostles, and deuising straunge opinions and worshipping of God after their own pleasure.
A perswasion of wisdome, and a good intent, which not content with the word of God onely, doeth imagine it can inuent more excellent kindes of worshipping.

32 Three causes why Idolatry should be abolished.

Because it is sinne against the first commaundement, not to abolish images. Iudges 2.
Because not being abolished, they trouble the church of God. 3 King. 18. Elias saith, I haue not troubled Israel, &c.
They are to be abolished for feare of punishment, because God is angry with idolaters, and wil punish them. Deuteron. 4. Hof. 2. and 7.

33 We must fight wth
3. sorts of weapons a-
gainst heretikes.

With prayers.
With learning.
With laws.

To conuert them.
To conuince them.
To condemne them.

34. Evil men doe
persecute the good
threë manner of
wayes.

By hatred of
their hearts.

By injuries in
DædæS.

By reuilyng
wordes.

God commaundeth that wee resist them wth three contrary things.

With loue of heart
Whē he saith, Loue
your enemies.

With giuyng bene-
fits when he saith,
Doe good to them
that hate you.

With praying for
them whē he saith,
Pray for thē which
reuile & persecute
you.

35 Three thinges to be known
and marked concernyng super-
stition.

That it doeth spring of true godlinesse, and
diuers wayes doth weary mens mindes.

That it doth vaunt of the title of true religion, and doeth allure multitudes of people vnto it, and doth gouerne them.

It attributeth a certain vertue vnto things
without Gods ordinaunce or naturall
reason.

36 Magicall blessings or enchan-
tings do differ from the blessings
of the Patriarchs threē maner of
wayes.

Magicians are not called of God to blesse.

They abuse good wordes, and wꝛest them to
another end then God hath appointed.

They haue no promise that their endeauour
shall take effect.

37 The proud mans heart
is destitute of three good
things.

It is hardened, and wanteth godlinesse.

It is boyd of Contrition.

It is dry, wanting the dew of spirituall grace.

38 Three horrible things
may be noted
in a proude
man.

That he striveth against
God.

That he will make him-
selfe equall with God.

That he exalteth himself
aboue God.

By transgressing Gods commandments.

By desiring to be almightie as
God is.

In y he wil haue his owne cōman-
dement obserued, though it be
cōtrary to gods cōmandement.

39 Three things being thought
vpon, should abate the pride of
man.

Our birth which is lamentable, because we
are borne in sinne.

Our life which is nothing els but labour
and grieve, and subiect to many inconue-
niences.

Our death which is terrible, especially, be-
cause we shall be consumed w woymes.

40 Three partes
of repentance.

Contrition.

In the heart.

Because we beleue with
the heart vnto righte-
ousnesse.

Confession.

In the mouth.

Because we confesse with
the mouth vnto salua-
tion. Rom. 10. vers. 10.

Satisfaction.

In woyses.

Because the offence is
not forgiven, befoze re-
stitution be made.

41 Pride is an exalting of the
mynde which doth raise it selfe
aboue our

Creation.

Uocation.

Humane condition.

42 By the shamefull
fals of thre, it doeth
appeare that securitie
hath no place to rest
in,

Neither in hea-
uen.

In paradise.

Noz in y worlde.

In heauen Lucifer sinned through
securitie.

In paradise Adam sinned through
securitie.

In the worlde Judas beyng one of
Christ his disciples, sinned thro-
row securitie.

43 Three things
in Christ worthy
to be wodered at.

The examples of
his life.

His wordes of
wisedome.

The maruels of
his glory.

Whereby he edified the enuious.

Whereby he instructed the ignorant.

Whereby he did conuert the vnbelée-
uers.

44 Three benefites which wee
haue receiued, ought to moue vs
daily and houely to giue thanks
vnto God.

Our Creation.

Our Redemption.

Our Iustification.

45 Let vs giue thanks vnto God all the day long, and especially acknowledge thre benefits.

Because he hath sanctified vs beyng vn-
cleane.
Because we haue receiued those thinges of
his maiestie which we had not.
Because he hath giuen vnto vs those thinges
which we neuer deserued.

46 The thanksgiuing of thre
sortes of men ought deseruedly to
be reprehended.

Of hypocrites which is fained.
Of worldlings which is for custome sake.
Of such as are newly recovered of a sickness
which is wont to be very short.

47 Preaching is vsed for thre
purposes.

That God may be feared.
That God may be known, and his will sub-
filled.
That many may be made inheritours of e-
ternall life.

48 Thre kindes of confession in
the holy Scripture.

Confession of prayse.
Confession of trueth.
Confession of a fault.

49 Thre effectes of confessing
the trueth.

A confirming of the doctrine sent from hea-
uen.
A strengthening of those which are weake
in fayth.
Testimonies of the iudgment to come and
eternall life.

50 Christ in the v. of Matthew
commaundeth vs not to sweare by
3. things.

By heauen.

By earth.

By our head.

Because it is y throne
of God.

Because it is his fote-
stole.

Because man cannot
make one white hair
or one blacke.

51 For 3. causes as Augustine
saith, it sames that we should
not sweare at all.

Least we should take a facilitie in swearing.
Least our facilitie bring vs to a custome of
swearing.
Least by that custome we fal into that dan-
ger which is prouided for swearers.

of the Triplicitie of Diuinitie.

52 For 3. causes we may lawfully sweare.

That God may be worshipped and glorified. Esay 19. vers. 18. 1. King 22. vers. 14.
That truth may be maintained.
That innocentes beyng circumuented by craft may be deliuered from danger.

53 Three things to be obserued in othes.

We must not vse all maner of othes.
We must not vse them alwayes.
We must not vse them for light occasions.

54 By 3. maner of wayes men forswear themselves.

Either when they deceiue, or are deceiued.
When they thinke that to bee false which is true.
Or when they thinke that to be true which is false.

55 Three things are like othes.

Vowes.
Covenants.
Promises.

56 The 4. commaundement of those ten which were deliuered vnto Moses was appointed to be kept for 3. causes.

To signifie vnto vs the spirituall rest.
To maintaine ecclesiasticall gouernment.
That seruants and cattel might cease from their labour.

57 Three principall ho'ydayes on which the Jewes vsed to goe vp to Ierusalem.

On Easter day.
On Whitsonday, otherwise called the feast of Pentecost.
On y day of the feast of tabernacles, which, was wont to be obserued the 15. of Sept.

58 We ought to meete together on those dayes which by y church are appoynted holydayes for 3. causes.

That we may heare the word of God.
That we may pray vnto him.
That we may confirme our faith with the Sacraments.

59 Three things which as Luther affirmeth, will destroy chistian religion.

Forgetfulnes of benefits which we haue receiued by the Gospel.
Mans wisdom which will bring all things in order, and with euill counsell make common quietnes.
Securitie which raigneth here and there, and in euery place.

- 60 Thre kindes of hearers of the worde of God are praise-worthy. { They which listen attentiuely.
They which lay it vp in their heart.
They which shew forth the fruites thereof in their life.
- 61 The knowledge of 3. things very necessary for a Christian. { To know God.
To know his will.
To know himselfe.
- 62 Thre most necessary things for a Christian man. { True repentance.
Seruent prayer.
Patience.
- 63 The whole life of Christiā as Melancthon teacheth, ought to be directed vnto 3. purposes. { That God may be glorified.
That the Church may be beautified.
That we our selues in the Church seruyng God, may looke for eternall rewardes.
- 64 Thre things in a Christian which must agree together, That his light may shine before God and men. { Faith.
Doctrine, and
Life.
- 65 S. Paule vnto Titus chap. 2. saieyth, that a Christian ought to liue 3. maner of wayes. { Soberly.
Honestly.
Discreetly.
- 66 Thre things God requireth at our hands. Deut. 10. { That we feare him.
That we loue him.
That we walke in his wayes.
- 67 Paul in the epistle to the Galath. doeth warne Christians to take heede of 3. things. { That they be not desirous of vaine-glozy.
That they prouoke not one another to anger.
That they enuy not one another.
- 68 Paule in the 5. to the Ephes. will not haue 3. things named amongst Christians. { Fornication.
Uncleannesse.
Couetousnesse.
- 69 Christians haue 3. accusers before God. { The deuill.
The lawe.
Their owne conscience guilty of a fault.

70 Paule in the 2.chap.to Titus,
willeth a minister to do 3.things
with authoritie.

To {
 Speake.
 Exhort.
 Reproue.

71 Thre things are necessary
for a Christian at all tymes.

{ Faith towards God.
 Loue towards our neighbour.
 Fortification of y flesh towards our selues.

72 The Israelites being in
aduersitie, and comforting
and exhorting one another
vnto faith and obedience,
vled to speake thus as in a
prouerbe.

{ Be of good courage.
 Trust in God.
 Follow thy vocation.

{ That God which prou-
 ded the Ramme for A-
 braham to sacrifice, he
 also will send happie
 successe to thy enter-
 prises. Gen.22. vers. 13.

73 Preachers and Ecclesiasti-
call rulers should alwayes medi-
tate on thre sayings in the scrip-
ture, and not suffer them to slide
out of their memoeries.

{ We must one day render an account of our
 Stewardship, and of euery idle worde.
 Luke 16.

{ When I shall say vnto the wicked, thou shalt
 surely die, and thou giuest not him war-
 ning, nor speakest to admonish the wicked
 of his wicked way, that he may liue, the
 same wicked man shall die in his iniqui-
 tie, but his blood wil I require at thy had.
 Ezech. 3. vers. 18.

{ An hard iudgement shall they haue, y beare
 rule. Wisd. 6. vers. 5.

74 Thre thinges by which ap-
peareth, that it is very difficult to
preach.

{ Because of all things it is most laborious.
 Because of all things it is most dangerous.
 Because of all things in y world it is most
 despised, and subiect to the iudgements of
 most vile persons.

75 Thre things necessary for a
Preacher, that he may haue ma-
ny hearers.

{ Learning.
 Eloquence.
 Holinesse of lyfe.

76 The Preacher of the worde
of God ready to goe vp into the
Pulpet, must remember thre
things,

{ That he hath Christ for his Judge.
 Angels beholders of him.
 Simple hearers whose mindes are easily
 wounded.

77 Three ornamentes fitte for a ministers house.

An open gate.
A godly household.
A good libzary.

78 Three sorts of euil ministers.

Which teach ill, and liue wickedly.
Which teach well, and liue euilly.
Which teach ill, and seeme to liue well.

79 One of these 3. things doeth surely happen vnto ministers which preach the word of God in euil princes courtes.

Either for feare they deny their master Christ, as Peter did. Iohn 18.
Or they are handled as Christ was in Herodes court, and made a mocking stocke. Luke 23. verse 11.
Or they are cast into prison tormented and slaine, as was Iohn Baptist. Matth. 14. verse 10.

80 Three horrible euils were y cause of the rich mans condemnation, of whom there is mentio made in the 16. of Luke.

Securitie. In that he did not repent, nor had no feeling of Gods wrath and iudgement.
Riot and surfeting. Having no care of the saluation of his soule.
Want of faith. In that he did not respect Lazarus: for where true faith is, there cannot be crueltie towards the afflicted.

81 The man is blessed that doth these three things. Psalm. 112.

Mitieth the poore.
Lendeth to them that want.
Gouerneth his affaires by iudgement.

82 Trueth is stronger then 3. strong things. 1. Esdras 3.

Strong wyne.
A woman.
A strong king.

83 Heretikes doe represent the properties of 3. beasts. Bernard.

They are biting, like dogs.
Subtill, like foxes.
Proude, like lions.

84 Histories and the old fathers doe attribute three things vnto heretikes.

Great knowledge.
A shew of wonderfull holines.
A disagreeing with other churchs.

85 Three

85 Thre sortes of Angels.

The sonne of God. Gen. 48.

The preachers of the word Malach. 2.

Spirits created by God. Mat. 18. 2. Pet. 2.

86 For 3. causes heretikes doe trouble more the godly teachers, then the common lay men.

Godly teachers do more easily vnderstand their deceites, and barke at them as good dogs doe in the entrie of their masters house.

Godly teachers can not defend themselves with externall force, and many times the comminalltie which should defend them, doth forsake them.

The pretence of heretikes is alwayes to diminish the glory of God and holy worship, wherof the ministers are perfect and godly teachers.

87 Thre thinges to be noted in the enemies of Christ and his church.

First, they are vnthankfull, and after the maner of the world, for a great good turne they repay great ingratitude.

Secodarily, they haue zeale without knowledge, they wil seme and be accounted defenders of trueth.

Lastly, they are mansleas and do all thinges with execrable crueltie.

88 Thre sortes of hypocrites workes, which compell Esay in his fift chapter to cry, Woe vnto them.

Such as speake good of euil and euil of good.
Such as stand in their owne conceits.
Such as draw wickednes vnto themselves with the cordes of vanitie.

89 Whatsoeuer we doe, is both good and ill if we be not deceiued with thre thinges. Augustine.

If forgetfulness confound not our memorie.
If error obscure not our vnderstanding.
If iniquitie depaue not our will.

90 Hypocrites as Bernard witnesseth, are

Judges.

But, without authoritie.

Witnesses.

But, by hearesay.

Accusers.

But, without trueth.

C. iij.

91 Christ

The second hundreth

91 Christ hath 3. sortes of souldiers.

Some he hath placed in the kingdom of the earth, and these are fighting souldiers. Ephes. 6.

Some are triumphant souldiers, for these he hath ordained the kingdome of heauen, vnto whom after the victorie, he will giue a crowne. 2. Tim. 4.

Some are colwardes and fugitiues, and for these he hath appointed the prison of hell Esay 24.

92 The godly are afflicted sometime for 3. causes.

That their fayth may be tried.

That true repentance may increase in the.

That they may be stirred vp vnto the desire of eternall life.

93 The thoughts of men not regenerate, are of 3. sortes. 1. Iohn 2. verse 16.

After the concupiscence of the flesh.

After the lust of the eyes.

After the pride of life.

94 Let a minister liue so that he may be as a paterne of good life vnto his hearers following the example of Paul.

1. Cor. 4. verse 16.

1. Cor. 11. verse 1.

Phil. 3. verse 17.

95 The chiefe knowledge of a Christian consisteth in 3. things.

To beleue inuisible things.

To hope for things promised.

To loue God though he seeme to shew himselfe to be our enemy by punishing vs.

96 Thre things to be obserued in al things that we doe.

That we follow the expresse word of God.

That we craue Gods aide.

That we looke for such euent as shall please him to send.

97 Thre giftes of God which proceed out of his own mouth. Pro. 2.

Wisdom.

Knowledge.

Understanding.

of the Triplicite of Diuinitie,

98 Three kindes of knowledge requisite in a Christian.

Wisdom to knowe what belongeth to God that we may desire heauely things. Understanding for the world that we may learne to despise it.

For knowledge of our death, that while we liue we may liue to God.

99 For 3. causes it was necessary that Christ should rise againe the third day.

That the prophesie might be fulfilled. Hos. 6. verse 2.

That his body should not corrupt. Psal. 16. verse. 10.

That the omnipotencie of his diuinitie might be linked with his humanitie.

100 Three arguments and testimonies against the Anabaptists to proue that Christ was borne of the flesh of the Virgine Mary.

Of the promises made vnto Abraham & our forefathers. Gen. 22. verse 18. item 26. verse. 3. And in thy seed shall all the nations of the earth be blessed. All such promises should be false, if Christ had not come out of the wombe of the Virgine Mary.

It is necessary that Christ should take flesh of the virgin Mary, seeing in many places of the scripture he calleth himselfe the sonne of man.

It is manifest in the first chapter of the epistle of S. Paul to the Romans, verse 3. the wordes be these, Who was borne of the seede of Dauid according to the flesh.



The above is a list of the names of the persons who have been
 appointed to the various committees of the Board of Directors.
 The names of the persons who have been appointed to the various
 committees of the Board of Directors are as follows:

1. The first of the prophecies might be fulfilled. 1400
2. The second of the prophecies might be fulfilled. 1400
3. The third of the prophecies might be fulfilled. 1400
4. The fourth of the prophecies might be fulfilled. 1400
5. The fifth of the prophecies might be fulfilled. 1400
6. The sixth of the prophecies might be fulfilled. 1400
7. The seventh of the prophecies might be fulfilled. 1400
8. The eighth of the prophecies might be fulfilled. 1400
9. The ninth of the prophecies might be fulfilled. 1400
10. The tenth of the prophecies might be fulfilled. 1400

1. The Committee on the Judiciary of the Senate has the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the proposed amendment to the Constitution of the United States, which would give the President the power to remove and appoint judges of the Supreme Court.

It is manifest in the first chapter of the book
the case of the Romans was the
same as that of the Greeks. Who was born of the
side of the mother according to the flesh.





THE FIRST HVNDRETH OF THE
Triphicite of Philosophie.

1 The whole course of mans
lyfe consisteth in these thre.

To be borne weeping.
To liue laughing.
To die sighing.

2 He is worthily called a wise
man.

Which remembreth things past.
Which marketh the course of thinges pre-
sent.
Which foresæth things to come.

3 Thre thinges obtaine great
friendship.

Faire speech in presence.
Good report in absence.
Faithfulnesse in fellowship.

4 Thre sortes of
men differ in wi-
thing.

The ambitious.
The base mynded.
The vertuous.

Witheth so much, that for it he
is hated.
Craueth so little, that euery man
ouercroweth him.
Desireth a meane with lone.

5 Thre sorts of men accounted
happy in this world.

He that stoeth nothing.
A man single and not married.
He that hath ne to buried his rich parents.

6 Thre sortes of men wofull to
be seene.

A rich man fallen into ponertie.
A vertuous man dispraised.
A wise man scorned of the ignorant.

7 Thre thinges
which euery man
doeth in respect of
his enemies.

He feares.
He hates.
He bewareth.

Whom he feares, he hates.
Whom he hates, he bewareth.
Whom he bewareth, he seekes his de-
struction.

8 Plutarch doth require these 3
things in a yong man.

Temperance in his minde.
Silence in his tongue.
Bashfulnesse in his countenance.

The first hundreth

9 The arte of gouernment was { Found out. By experience.
Defended. By science.
Conserued. By prudence.

10 Pride is noted in a man by 3. things. { To shew a certaine statelines in goyng.
To disdaine his companions and equals.
To seperate himselfe from the company of others, with a vaine kind of selfe-loue.

11 Thre causes why a man may be earnest in giuyng good counsell, Because { It is an easie thing.
Of little cost.
And the best gift a man can giue vnto his friend.

12 Thre desires amongst frieds. { To inioy health.
To possesse honour.
Not to suffer necessitie.

13 Thre soueraign plaisters for a heart which is grieued. { Temperance.
Tyme.
Forgetfulnesse.

14 Thre things good for euery man. { To vnderstand well.
To speake better.
To doe best of all.

15 Alphonfus king of Aragon, vfed to thanke God most hartily, especially for 3. causes. { For that he made him a man, & not a brute beast.
For that he was a Christian.
For that he was prince and ruler ouer so many countries.

16 Plato at the point of death, yelded thanks vnto Nature, for 3. causes. { That he was borne a man, and not a beast.
That he was a Grecian boyme, and not a Barbarian.
That it was his chance to liue in the tyme of Socrates.

17 Aristotle y Philosopher approaching vnto death, his scholers requested him to vffer some sententious saying vnto them in stead of a last will & testament, who sighing sayd, { I came humbled into this world.
Here I haue liued carefully.
I depart troubled, being vnskilfull and ignozant.

18 As dogs be like Wolves, { Parasites. { Faene for the belly.
 to thre sortes of men are like { Flatterers. { Cosen for the coine.
 friends. { Hypocrites. { Dissemble in religion.

19 The couetous man doth alwayes offend thre persons. { God. { Fro God he withholdeth his right. { Unthankful to God.
 { His neigh- { He denieth things neces- { Wicked to his
 bour. sary vnto his neighbor.
 { Himselfe. { He keepeth that which is needfull, from himselfe. { Cruell to him-
 selfe.

20 Cuil counsailers teach a yong and vnskilful prince, 3 things which after- ward hurt him & his subiects much. { To pre- { Profite before honesty.
 ferre. { Gaine before vertue.
 { Tyranny before modesty.

21 A good counsailer should be furnished with these 3. { Experience of many things.
 { True loue towards him vnto whom he mi-
 nistreth counsell.
 { Liberty to speake freely.

22 Thre things ought to be considered in a wit- nesse. { The nature. { That a witnes be a man and not a womā, for women are diuers & inconstant in their reports.
 { The condition. { That he be free & not a bondslaue, for he will conceale a trueth for feare of his masters displeasure.
 { The life. { That he be innocent & not infamous, for iustice will not accompany a wicked man.

23 We ought to beare 3. sortes of affection to- wards him that is con- uicted of a crime. { Loue. { Considering his nature, we ought to loue him, because he is a man.
 { Hatred. { Considering his fault which he hath com-
 mitted, we should hate him.
 { Pitie. { Considering y^e paine which he must suf-
 fer for his fault, we ought to pity him.

24 No man ought to praise himself, nor de- sire to be prai- sed for 3. cau- ses. { For if he respect the tyme he hath passed, he shall finde that he hath done many things for which he ought to be sorry.
 { If he consider of the time to come, he shall perceiue many im-
 minent dangers whercof he should be afraid.
 { If he regard y^e present time, he shall find many defects & much want in himselfe, which minister occasion of bashfulnes.

25 Upon 3. occasions men vse to excuse themselves for not doyng things which they were enioyned to doe.

{ Either when they are wearie & would rest.
Or when that which is appointed doeth seeme to be hard and difficult.
Or when it seemeth to be vnfruitfull and vnprofitable.

26 For three causes wee ought to vse few wordes.

{ Because of many wordes, proceede many faults.

{ Because it is a signe of foolishnesse to vse many wordes.

{ Because manye wordes are causes of discontent, met & displeasing.

Socrates the Philosopher holding his peace amongst company, and being asked why he did so, answered, Because I haue bene soye sometymes for speaking, but neuer for holding my peace.

Solon the Philosopher being silent when other men talked, One demanded of him whither he helde his peace for want of wordes to speake, or for that he was a foole? He answered, No foole can hold his peace.

Xenocrates the Philosopher said vnto one that was a great babler, If you heard your selfe with my eares, you would hold your peace.

27 Those which are angry make small accompt of 3. things which should be highly esteemed.

{ Old age which ought to be reuerenced.
Affinitie of kinred.
Benefites which are past.

28 Those iudges can not iudge vprightly, which either

{ Suffer themselves to be corrupted with giftes.
Are moued with authoritie.
Will requite friendship, or reuenge enmitie.

29 Our minde must be preserued from three things.

{ Anger. { Fretteth.
Hatred. { Consumeth.
Glory. { Buffeth vs vp with pride.

30 A guiltie conscience worketh 3. miracles.

{ It maketh the heauen & earth though they were 1. times greater then they be, to be narrower then a mouse hole.
It causeth strong men to be so fearefull that they are astonished at the shaking of a leafe.
It stirreth vp y little dog, which though it hath slept all his life time, yet at his death it barks, and is in the stead of a thousand witnesses.

of the Triplicite of Philophie.

- 31 Thre thinges make a man
very sorrowfull. { That he must nedes die.
That he knowes not when.
That after death he knoweth not where he
shall be.
- 32 Thre powers of the soule
assigned unto thre partes of the
body. { Reason to the head.
Anger and other perturbations, to the hart.
Lust and concupiscence, to the liuer.
- 33 Thre instruments of mens
actions. { Sence.
Understanding.
Appetite.
- 34 The countrey life is mai-
stresse of 3. things. { Frugalitie.
Diligence.
Justice.
- 35 The whole life of man pas-
seth away with doing thre vn-
necessary things. { A great part with doyng euill.
A greater with doyng nothing.
The greatest with doyng thinges to small
purpose.
- 36 All men are busied about one
of these 3. things. { Honestie.
Profite.
Pleasure.
- 37 The Sunne hath 3. titles
attributed vnto it. { It is called { The eye of the worl'd.
The pleasure of the day.
The beautie of heauen.
- 38 The Astronomers testify that
there commeth profite from the
Sunne 3. maner of wayes. { By influence.
By motion.
By light.
- 39 The world is
likened to the sea { Because it { Swelleth { With pride.
Burnes { With couetousnesse.
Someth { With lust and riot.
- 40 We ought to rule our tong
in speaking, 3. maner of wayes. { To speake but litle of the nobler sort.
To speake well of all men.
To speake nothing in commendatiō of our
selues.

41 He that will live in quiet,
must frame himselfe to 3. things.

To { Heare.
See.
And say nothing.

42 Democritus the Philosopher
is thought to haue thrust out his
owne eyes for 3. occasions.

{ Because his sight did hinder his inward
meditations.
Because he could not looke on women with-
out lusting after them.
Because he could not patiently abide to be-
hold the flourishing estate of wicked men.

43 The Philosopher Aristotie
belieued but 3. things.

{ That which he touched with his hand.
That which he sawe with his eyes.
That which he could comprehend in argu-
ment.

44 Hope is good for 3. causes.

{ It is a remedy in aduersitie, wiping teares
fro the eyes, for hope only doth sustain the
whom iniurious fortune doth oppresse.
It nourisheth the life, promising better suc-
cesse to morrow.
It leaueth not a man at his death, but exal-
teth his heart to immortalitie.

45 Hope doth comfort 3.
sortes of men, of whome
others are past hope.

{ Him whom the Whistions haue given ouer.
Him that is bound and cast into a deepe dungeon.
Him that hath suffred shipwacke being tossed with
waues : hope perswades to cast his armes a-
broad.

46 Hope is misliked of some
men.

{ Plato and Pindarus call it a dreame of him
that waketh.
Cato saith, y it maketh great things small,
and small things nothing.
Another saith, that it is a grieve and an un-
profitable burden which wanteth euent.

47 Three things to be noted co-
cerning the affection of loue.

{ To loue them which hate vs, is a diuine
vertue.
To loue them that loue vs againe, is a com-
mon thing amongst men.
But to hate them that loue vs, is worse the
brute beastlinesse.

of the Triplicite of Philosophie,

48 Three things requisite in all good woꝝkes.

Knowledge how to doe them.
Power able to doe them.
Will to be ready to doe them.

49 Three guides to pouertie.

Gluttony.
Sloth.
Whoredome.

50 Three things worthy praise are attributed vnto perseuerance.

Cicero saith, it is a stedfast and continuall bpholder of that which is grounded vpon reason.
It doth search out the truth and folloiw it alwayes.
It can not be altered to depart from the truth, neither by fauour, allurementes, noꝝ giftes.

51 Three most dangerous things will not alter the minde of a iust man (being resolute in his purpose) from the state of stedfastnesse. Horace.

Not the rage of Citizens commanding that which is euil.
Not the puffed and swolne countenance of a terrible tirant.
Noꝝ Iupiters thunderboltes, the gates of hel: no though y world should be turned topsy turuy.

52 Three abhominable sayings of the Epicures.

There is no pleasure after death.
A vengeance on him that careth foꝝ to morow.
Neither feare thou the latter day, noꝝ wishe foꝝ it.

53 Three causes why men loue one another.

One loueth, because he is loued.
An other, because he is aduanced to honour.
The third, because he looketh foꝝ some benefit at his hands whom he loueth.

54 Pride doth study to conioine 3. things with her selfe,

Power.
Nobilitie.
Riches.

55 Three

The first hundredth

55 Three things which Pythagoras chiefly wished for himselfe. { Beautie.
Riches.
Wealth.

56 S. Ierome writing to Ruffinus saith, { That a friend { Is long sought for.
Scarcely to be found.
And hard to be kept.

57 Phauorinus writing of ambitious persons, saith, That { Some be scoffers. { Which ambitiously attempt high matters.
Some full of hate. { Which haue obtained thinges too good for their degrees.
Some be miserable. { Which are deceiued by hope.

58 Three things which cause a man keepe his friends. { If he giue much.
If he aske litle.
If he take nothing.

59 Three thinges which wee ought to take in good worth of our friend. { A gift.
His good will.
His counsaile.

60 The minde which is couetous of money, knoweth { Neither how to abstaine from that which is forbidden.
Nor how to reioyce in that which is granted.
Neither how to frame it selfe vnto goodnesse.

61 Cicero saith, that he is wont to be called a thristie fellow. { Which neither for feare doeth forsake his fortresse, which is the part of a coward.
Neither for couetousnesse doeth not restore that which was closely committed vnto him, which is a point of iniustice.
Neither rashly hath misbehaued himselfe, which is starke foolishnesse.

62 You may marke three things in slanderers. { They are vaine in heart.
They haue lies in their mouth.
Their throttes are open sepulchres, breathing out filthy & abominable speeches, which seeme to infect the aire euen like y^e stench of dead bodies.

63 Such

63 Such as are hearers of slanderers, as Philostratus witnesseth, are

Louers of many wordes.
Followers of lightnes and credulitie.
Enuious hearers of iust matters.

64 Trueth is likened vnto these 3. things.

The light.

For the light is pleasant vnto him that hath a cleare sight, but offensive to one that is poore blind.

The smell.

The smell which is comfortable to man will either driue away, or kill a serpent.

The taste.

Bread is sauourie to a sound taste, but vnsauourie to him that hath a sore mouth.

65 Hatred is likened vnto these 3. things.

Fire.

For as the fire doth consume that substance wherby it is nourished, so hatred consumeth the heart wherein it hath bene nussed.

A Moth.

As the Moth doth gnaw the garment whereof it is bredde, so hatred gnaweth the heart wherein it was conceived.

A Bee.

As a Bee pricking another doth lose his sting, and can neither make hony, nor liue but a small tyme after, so the heart pricking another with the sting of hatred, doth lose many swete vertues, and killeth it selfe.

66 Three things to be learned of them that apply themselves to any Arte.

Let him be apte to learne, neither let hym perswade hymselfe that he knoweth all thinges after a little instruction.

Let him be ready to beleue, though he vnderstand not all thinges: because as Aristotle saith: The learner must beleue.

Let him be obedient, and not contemne good admonitions, nor condene whole some counsels.

67 Three things being in one man, make him very learned.

Arte, maketh him certaine.

Use, maketh him ready.

Imitatio maketh him expert.

68 The

68 The drunken man cometh
in contempt by his surfeiting.

He is an abomination before God and his
Angels.

He is scoffed and scorned of men, & thought
unfit for honest exercises.

He is confounded with the deuill, and led
by all maner of mischief.

69 Drunken men by too much
swilling, bring 3. euils vpon the-
selves.

To stumble and tremble.

Madnesse.

That at length they die either blasted or
stricken with a Planet.

70 King Philip of Macedon re-
ceiued 3. luckie messages at one
tyme.

That he had wonne the games at Olym-
pus by the running of his chariots.

That his Captaine Parmenio had ouer-
throwen the Dardanians.

That his wife Olympia had borne him
a sonne which was called Alexander.

71 Three things to be required
of a iudge, which are necessary
to the discharging of his office.

Let him heare the accusation, and listen as
well to the poore mans complaint, as to
the rich mans request.

Let him sift the accusation by examinyng
witnesses, & allowyng of lawfull proofes.

Let him pronounce the sentence of Justice
earnestly, without respect of fauouring
one, or hating the other.

72 The Iudge must
haue respect vnto three
things.

The lawe.

The guiltie.

The people.

The authoritie of the lawe must bee
defended without crueltie.

The former life of him that is guilty,
his disposition, and his nature must
be considered.

He must haue respect vnto the people,
least he spare them that be guilty to
the hinderance and daunger of the
common wealth.

73 Three things as Aristotle
saith, make a iudge ignozant of
the trueth.

Loue.

Hatred.

Private gaine.

74 Three

of the Triplicite of Philosophie.

Lycurgus and almost al the other
Law readers of the world, albeit
in many things they were diffe-
rent, yet they had full concord &
agreement in these thre.

To honour God.

To owe compassion to the poore.

To beare a reuerence to old men.

75 All mens actions, or all the
deedes of men are threefold.

Some thinges are done to a godly & honest
ende and purpose, and these are worthe
praise.

Some are done vpon vrgent necessitie, and
these are not vnworthy of excuse.

Some are done to an euill entent, yet not
of necessitie, and these deserue punish-
ment.

76 A wise man lamenteth and
repenteth that he hath done these
3. things.

Gone by sea, when he might haue gone by
land.

That he hath reuealed his secrets.

That he hath let one day passe without do-
yng some vertuous thing.

77 Marcus Sergius
had the vse of thre
handes.

A right hand.

A left hand.

An iron hand
in stead of his
right hand.

When he lost his right hand, he recei-
ued 23. woundes.

He fought in 4. sundry battels with
his left hand.

He fought with his iron hand at the
siege of Cremona. and tooke 12. pla-
ces in Gaule.

78 Thre great benefites we re-
ceiue when we eate cherries.

They clense our stomacke.

The meate of them breedeth good blood.

The kernels of them are good agaynst the
disease of the stone.

79 A gentle minde is of thre
sortes.

Milde to suffer.

Ready to forgine.

Willing to helpe.

80 We must put 3. things out
of our mindes.

Cares.

Feare.

The desire of other mens wealth.

The first hundreth

81 Cold as Basilius saith, is

The snare of our soules.

The hooke of death.

The baite of sinne.

82 The craftinesse of the Eagle
is knowen by thre things.

She layeth stones in the nest which haue
the vertue to driue away serpents.

She teacheth her yong ones to flie.

She buildeth her nest in a safe place.

83 Thre excellent things in the
flying of the Eagle.

She flieth very swift.

She flieth farre higher then any other bird.

She is neuer weary with flying.

84 Thre things shew y there
is great clemencie in Lions.

They wil not hurt them that lie groueling.

They will exercise their crueltie sooner a-
gainst men, then women.

They will not hurt children vnlesse it bee
when they be almost famished for hun-
ger.

85 There be 3.
things in y night
which cause vs to
sleepe.

The darkenesse.

The cold.

The moisture.

For men desirous to sleepe, doe seeke
the darkest places.

For both in Winter men sleepe more
soundly, and such as are cold of com-
plexion, will sleepe longer the others
which are hote.

For according to Philosophy, moist
vapors arising from the stomacke,
and ascending to the braine, doe pro-
uoque sleepe.

86 There be 3.
things very com-
mendable in the
Dolphin.

The loue it bea-
reth vnto man.

The protection of
her yong ones.

Her swiftnesse.

Arion was saued in the sea by a Dol-
phin.

If it chaunce any of her yong ones to
bee taken by Fishermen, they will
not forsake them, but follow them
so extremely, that they will suffer
themselues rather to be taken, then
forsake them.

For Plinie reporteth, that she is the
swiftest of all fishes.

of the Triplicite of Philosophie.

- 87 We must seeke to get money
for 3. causes. { For necessary expences.
To keepe credite.
To preuent grauous mishaps.
- 88 Thre famous ciuill warres
among the Romans. { Betwene Sylla and Marius.
Betwene Cæsar and Pompey.
Betwene Antonius & Augustus Octavius.
- 89 Thre thinges necessary for
the increase of cozne. { Good seede.
Good ground.
Gods blessing.
- 90 Thre monstrous thinges
which be in many men. { An enuious heart.
A couetous minde.
A proud looke.
- 91 Thre thinges very necessary
in warre to obtaine victory. { To deliberate & consult wisely of al thinges.
To keepe close that counsell which is con-
cluded on, least by treason it be reuealed
to the enemies.
To know assuredly by espials the condition
and state of the aduersaries.
- 92 Charles the v. said, that there
is thre thinges which maintaine
warre. { Victuals.
Money.
Souldiers.
- 93 Thre thinges needfull for the
that wil overcome cruel enemies
with a smal army. { Munition.
Money.
Counsell.
- 94 He that will place his battel
must foresce 3. thinges. { The sunne. { The sunne before the face
taketh away the sight.
The dust. { The dust filleth the eyes,
and hurteth them.
The wind, { The wind in fight helpeth
the weapons.
- 95 Thre thinges which deserue
the praise of goodnesse. { To overcome crueltie with gentlenes.
To moue them to be better affected that do
vs iniury.
To suffer patiently whatsoeuer is done vnto
vs.

The first hundreth

96 We may read in the chronicles of Flaunders, that king Edward of England warryng against Philip Valesius king of France, by his letters offred him 3. conditions, To fight either

Person to person.

A hundred against an hundred.

Armie against armie.

King Philip made answer, that he would none of his offers, neither would yeld to any thing which he demanded.

97 Tamburlanes of a shepheard being made king of Persia, when he went to lay siege to any town, he would 3. sundry dayes pitch 3. tentes of sundry colours, signifying 3. things.

The 1. day a white tent.

The second day a red tent.

The 3. day a blacke and smoky tent.

The white signified, that hee would not hurt any that would yeld vnto him.

The red signified, that hee would put euery one to the sword.

The blacke and smoky tent signified, that whatsoeuer remained, should smell of fire and smoke.

98 That a man may sinne the lesse, let him take heede of three things.

Euill occasions.

Euill customes.

Euill conuersations.

99 Three sortes of men which care not greatly for meate.

Couetous men.

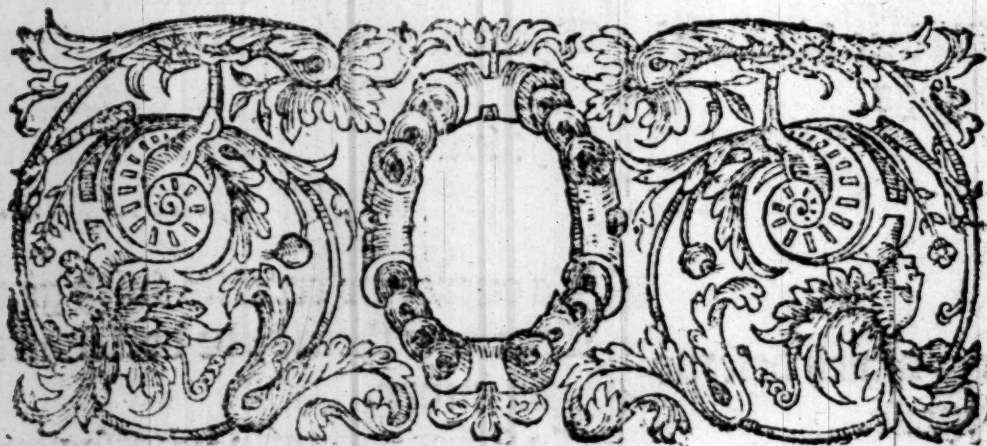
Such as be sorrowfull in heart.

They that loue solitarines.

100 We must not be curious nor carefull in 3. things.

Of good rule and order in another mans house.

Of the diuine gouernment of the almighty.
In the counsels of noble men.



THE SECOND HVNDRETH OF THE
Triphlicite of Philosophie.

1 Threë thinges disclose mens
impatience, & make them mur-
mure.

To serue without recompence.
To aske and be denied.
To giue and haue no thankes.

2 Threë thinges which euery
man is loth to endure.

Pouertie in old age.
Infamie after honour.
Banishment from his naturall countrey.

3 A man is most grieued for 3.
things.

To see the death of his children.
To heare of the losse of his goods.
To see the prosperitie of his enemies.

4 Threë thinges vndoe a man.

To differ and prolong his busines.
To meddle with other mens matters.
To reiect the good counsell of his friends.

5 Threë enemies to good coun-
sell.

Haste.
Anger.
Couetousnesse.

6 Threë thinges make a man
willing to serue.

Gaine.
Loue.
To see his seruice acceptable.

7 Chilo the Græcian being as-
ked what was hard, answered,

To keepe close secret counsell.
To keepe a man from idlenes.
To suffer wrong.

8 He that yeeldeth himselfe to
the world, ought to dispose him-
selfe to 3. thinges which he can
not auoid.

To pouertie, for he shall neuer attaine to
the riches that he desireth.
To suffer iniurie, paine and trouble.
To businesse, without expedition.

9 Three sortes of men ought not
be made partakers of secret coun-
sell.

The man that will be often angry for small
occasions.

The drunkard that in his fit will report all
he knoweth.

He that is in subiection to a woman.

10 Pythagoras beyng
demaunded of king Le-
ontius, what difference
there was betwene
Philosophers and other
other men, answered.
Mans life seemeth to
be like a congregation
assembled to see a game
to which men resort for
sundry purposes.

Some by their
owne activitie to
winne the wor-
ship of the game.

Some for lucre
sake to buy or sel
somewhat.

Other some min-
ding neyther to
gaine nor to pro-
fite, come onely
to behold and see
what is done.

In like maner
men which
are come vn-
to this lyfe
as out of an
other lyfe &
nature, oc-
cupy them-
selues wth di-
ligēce, either

To get praise.

Profite.

Or regardyng
neither, apply
their mindes
to search and
know the na-
ture of things,
of which sorte
are Philoso-
phers, that is
to say, Louers
of Wisedome.

11 Glozy is sought for 3. maner
of wayes.

Either by doying some valiaunt acte which
may be eternized in the register of fame.

Or by wyting somewhat which the poste-
ritie may read and maruell at.

Or erecting some famous building for a mo-
numēt.

12 Three sortes of men whose
maners are worthy to be repre-
hended.

They which neither inuite their neighbors
to banquets, nor beyng inuited theselues
will come vnto them.

They which inuite others and bestow ban-
quets on them, but they themselues de-
spise other mens good chere.

They which being inuited will come vnto
banquets, but will inuite no man to any
banquet of their cost.

13 Three

13 Three thinges necessary to the maintenance of our bodies.

Sufficient meate to appease the rage of hunger.
Clothing to couer the body, and expel cold.
Sleepe which doeth refresh the wearied limmes with labour.

14 The body coueteth 3. things.

Good cheare.
Sleepe.
Mery talke.

15 Three sortes of men haue sundry sortes of maners in giuing and taking counsell.

One sort of men, which see what is to be done, and doe it: and these be of the best sort.

Another sort are those, which though they see not into the matter, yet they obey the which haue more knowledge then themselves, and these also are good.

The third sort, (which are altogether unprofitable and abhominable) are of those men which are neither gouerned by their owne wisdom, nor will be ruled by the wisdom of other men.

16 Three thinges which for the vncertainetie of that which may ensue, a man cannot safely giue counsell to enterprise them.

To take a wife.
To trauaile by sea.
To follow warrefare.

17 Three thinges to be noted in giuing counsell.

To giue counsell to a foole, it is charitie.
To giue counsell to a wise man, is a signe of vainglory.
To giue counsell in a froward tyme, is a token of wisdom.

18 For 3. causes as Auicene saith, our dinners ought to be greater the our suppers.

Because in the day tyme our natural heate is helped by the heate of the Sunne, to concoct our meate.
They which exercise themselves had need of meate, that they may be able to labour. But in y day tyme me exercise theselues, therfore they had need of more meate.
With exercise our nourishment is easily digested. Therefore in the day time we neede more meate the at night.

19 Three reasons which Galen & Hippocrates alleadge to proue that it is necessary for the health of our bodies, to eate more meate at supper then at dinner.

Because the tyme is longer betwene supper and dinner, then betwene dinner and supper, wherein seeing we may concooke more meat, we may also eate more meat at supper.

Because sleepe following after supper, doeth helpe concoction. Hippocrates 1. Aphorism. 15.

Rest and quietnes helpeth concoction & digestion, whereas litle mouing or exercise is very hurtfull after meate.

20 In histories we can reade of 3. cities onely which were besieged 3. yeeres continually together.

The first Bizantium in the tyme of Seuerus the Emperour.

The second Bethoron in the tyme of Adrian the Emperour.

The third Samaria.

21 Three sortes of men which should not be hindered in their purposes.

He which will lawfully marry a wife.

He which will helpe the needie.

He which from a wicked life is purposed to returne to vertue.

22 Three thinges are required as necessary for a man and his wyfe.

Loue inwardly in the heart.

Concord outwardly, in dwelling together peaceably.

Both an outward and inward agreement to doe good workes.

23 Daily exercises of reasoning and disputing, are profitable for 3. things.

They sharpen the wit wonderfully.

They doe confirme & strengthen our iudgement concerning profitable and necessary things.

They breede quicknes in resolving doubts and intricate questions.

24 There is a continuall desire of riches in men, as saith Democritus.

He that hath nothing, is troubled with a desire to get wealth.

He that hath enough, is molested wth cares in keeping that he hath.

He that hath lost all he had, is vexed with sorow for his mishap.

25 Thre sortes of men gather riches couetously for 3. causes.

He that is giuen to pleasure, loueth riches, that by the help of them he may continue in his voluptuous vaine.

He that is ambitious and desirous of vaine glozy, desireth treasure, that by the aide thereof, he may be aduanced and accounted honourable.

A man fearing future pouerty, scrapeth by wealth by hooke or crooke, hoordeth it, and keepeth it, doubting hunger, age, diseases, banishment, &c. and reposing more trust and confidence therein, then in God.

26 Thre things which seeme to make a man happy.

Sufficiencie.
Tranquillitie.
Securitie.

Wanting nothing.
Grieving for nothing.
Fearing nothing.

27 Thre things proper vnto beautie.

It is fraile, and fadeth in short tyme.

Many wicked vices of the minde, are couered with the baile of beautie.

It hath brought commoditie to selue, but many vnto destruction.

28 Our auncesters fained a triple fortune, or 3. fortunes.

One blind.

She was called blinde, because she bestowed benefits vpon euil and vnthankfull persons.

An other mad and furious.

Mad, because she easily snatcheth and taketh away that which she hath giuen.

The third, deafe.

Deafe, because she wil not heare the complaints of the poore.

29 Ignorance is of 3. sortes.

Some is good, when we are ignorant of euill.

Some is euill when we are ignorant of good.

Some is indifferent which is neither good nor euill.

30 We are ignorant of many thinges which we might know, and that for 3. causes.

Either for carelesnes of the knowledge of them.

Or for sloth to learne them.

Or for shamesfastnes to enquire after the.

This kind of ignorance hath no excuse.

31 Ignor

31 Ignorance also is of 3. sortes after another maner.

One is affected, which will not know that which it knoweth.
Another grosse, which for slouth and negligence, wil not learne and search forth.
The third inuincible, which remaineth after all diligence.

32 Three thinges which are a toy to the beholders.

To see agreement amongst brethren.
Loue amongst neighbours.
A man and his wife keeping faith & loialtie together.

33 Beautie hath prerogative above deformatie, 3. manner of wayes.

Beautie setteth forth honesty, as saith Pacatus, for vertue in a comely body is alwayes more acceptable.
We more willingly talke with those which are faire, then those which are foule, as Aristotle witnesseth.
Beautie is of more force to commend any body, then any letter of commendation.

34 Three thinges make men breake their couenants.

Ungodly desire of gaine.
Headie anger.
Lust which sets mens hearts on fire.

35 Three evils for the most part accompany beautie.

Faire people are disdainefull, and pride followeth beautie, and beautie how litle soeuer it is, proud it is.
There is great strife betwixt beautie & chastitie. And that which pleaseeth many, is kept with great danger.
It is an occasion of sinne, or a stirrer vp of foolish loue: for lightnesse hath alwayes bene a suter to the fairest.

36 Three excellent gouernours.

God gouerneth the world.
The minde gouerneth the soule.
Wisdomme doth rule and gouerne the felicitie of this life.

37 Lampedo

37 Lampedo is iudged happy for
 euer (as Plinie writeth) for thre
 causes, for that she was

A kings daughter.
 A kings wife.
 A kings mother.

38 All morall Philoso-
 phie is deuided into 3.
 partes.

Ethicall.

Oeconomi-
 call.

Politically.

Which pertaineth to the gouernment
 of a mans owne selfe.

Which belongeth to the gouernment
 of a mans house.

Which concerneth the gouernment of
 the common wealth.

39 Thre things which whette
 the eie sight.

To view fountaines of water.

To looke vpon greene things.

To behold a mans selfe in a looking glasse.

40 Thre commodities of let-
 ting blood.

It cheareth the hearts of such as are sad.

It appeaseth such as are angry.

It keepeth louers from running mad.

41 Thre sortes of people will
 tell trueth alwayes for the most
 part.

Children.

Fooles.

Carelesse men.

42 Thre chiefe partes in a mā.

The braine.

The heart.

The liuer.

Beeldeth sense.

Life.

Nourishment.

43 Thre things which can sel-
 dome or neuer be cured.

Frensie.

Heresie.

Jealousie.

44 Thre thinges necessary to
 obtaine and maintaine authori-
 tie.

Wonderfull wisdom.

Happy and prosperous successe in the busi-
 nes of our vocation.

The good opinion and inclinatio of the peo-
 ples mindes towards vs.

45 Crafty & bold counsels haue
 thre things proper vnto them.

At the first, in shew they do delight.

Afterward, being in execution, they appeare
 hard to be compassed.

Lastly, in euent they are found to be wofull
 and lamentable.

The second hundreth

46 We may foretel of y change
of weather 3. maner of wayes by
the moone.

The Moone appearing pale, it betokeneth
we shall haue raine.
The Moone appearing red, foresheweth we
shall haue windes.
The Moone appearing white, presageth we
shall haue faire weather.

47 Three thinges which are as
necessary as any phisike.

A ioyfull heart.
Quiet rest.
A moderate diet.

48 Three thinges necessary to be
known in drinke.

To drinke but litle and often at dinner.
Not to drinke betwene meales.
To drinke at the beginning of supper but
not after.

49 Three thinges ouercome pa-
tience.

Griefe cōquereth y strongest hearts. Tibul.
Unskilfulnesse then which as Seneca affir-
meth nothing is more vnpatient disdain-
ing to heare any reason.
Feare, lest y sufferāce of one iniury should
prouoke men to offer vs another iniury.

50 Three necessary offices for
a good wife to execute whē her
husband is sicke.

Of a Cooke.

Of a phisition.

Of a Chirurgion.

Imitating the exam-
ple of Stratomacha y
wife of L. Deiotarus.

51 Three causes why a man
may wepe for the death of his
friend.

In as much as we reioice in his life. it is ne-
cessary we should wepe at his death.
Since two hearts vnited in one honest af-
fection haue but one being and place of re-
sidence, it is good reason that we bewaile
the death of our chosen friend, euen with
the same nature and compassion that we
would do our owne.

Least we be euil spoken of. Eccl. 3 8. ver. 17.

52 The glory of a man exalted
into honor engendzeth 3. thinges.

Strife among great men.
Suspition among his equals.
Envy among the meaner sort.

53 Three things abate pride.

Sickenesse.
Povertie.
Imprisonment and bondage.

As he was in the temple of the virgins be-
stals, sodainly there entered in two hogs,
and ran about his fete & there fell downe
dead.

54 Marcus Aurelius the Empe-
rour was forewarned of great &
griuous punishmentes which
should fall vpon the Citie and ci-
tizens of Rome, by 3. strange mi-
racles which happened in y time
of his Empire.

Another day as he came from the high ca-
pitoll to haue gone out at the gate Sala-
rie, he saue two kites ioyning together
with their talents, and so fell downe dead
in his presence.

Within a short season after as he came frō
hunting a wilde beast, while he was gi-
uing two greyhoundes which hee loued
well water to drinke, sodainly they fell
downe dead at his fete also.

55 Three things doe hasten our
death.

Sorrow.
Solitarines.
Desperation.

56 One demanded of Diogenes
what were best for a man to do,
to be in fauor of the gods, & belo-
ued of the people. He answered,

Reuerence and honor much the gods.
Bring vp his children in due correction.
And be thankfull to his benefactors.

57 Three mothers bring forth
three euil daughters.

Truth, the mother, hatred the daughter.
Riches, the mother, enuy the daughter.
Familiaritie, the mother, contempt the
daughter.

58 A noble mā being
desirous to knowe of
B. Alexander for what
cause he would be go-
uernour of the whole
world. He made him
this answer. All wars
are rayſed for one of
these 3. causes, either

To haue many
gods.

Many lawes.

Or many kings.

Therefore would
I be conqueror
of the world y
I might com-
mand throught-
out the world.

That they ho-
nor but one
God.
Obserue but
one lawe.
Serue but one
king.

59 Three

The second hundreth

59 Three tokens to know a wise man by.

{ To endure.
Not to exalt himselfe being praised.
If he know when to speake, and when to be silent.

60 Three principall plagues which Princes should take heede of.

{ To cal their owne follies and rashnes Prudence.
Their crueltie, Justice.
To fatten themselves with the misery and calamitie of the poore people.

61 Three things which soone deceiue a man.

{ Faire speach.
Great giftes.
Litle knowledge.

62 Three sortes of men which are worthy to be accounted good.

{ Common peace makers.
They that can forget iniuries done vnto them.
They that will not forget to acquite good turnes.

63 The Romans had a law named Falcidia, which was enacted for the refozming of disobedient childzens maners, containyng 3. things.

{ For the first offence he was pardoned, if there were any hope of amendment.
For the second, he was punished.
For the third, he was banished.

64 Three sortes of men easilie get friends.

{ Pitifull men.
Carteous men.
Liberall rich men.

65 No man should thinke himselfe worthy the honoz of three.

{ Of a Prince.
Of a Priest.
Of a Judge.

66 Men may lawfully fight in defence of 3. things.

{ The Lawe.
The Prince.
The Countrie.

of the Triplicitie of Philosophie.

67 Threë thinges doe allure vs
vnto Epicurisme.

The deuill which promisseth pleasures, and
the goods of this world to them that wor-
ship him.

Our owne flesh & frailltie which pferreth
sweete and pleasaunt thinges aboue all
goodnesse.

Greddie gutlinges which by their example
entice the ignoraunt vnto the like beast-
linesse.

68 Patience ouercommeth any
aduerse calamitie, 3. maner of
wayes.

Not by striving, but by suffering.

Not by murmuring, but by giuing thanks.

Not by weeping, but by hoping.

69 Pride being in a mā, causeth
him to be lesse esteemed, though
he haue these 3. thinges.

The fauour of men.

Wisdomme.

Beautie.

70 We cannot yeld worthie
thankes vnto threë, as Aristotle
affirmeth.

The gods.

Our parents.

Our masters.

71 Ambitious mē are not with-
out these 3. vices.

They are very desirous of baine glory.

They are very witty in cauilling at other
mens wordes, and reprouing their deeds,
that thereby themselves may winne the
peoples hearts.

When they are become famous in the
mouthes of the common people, though
through the labour of others, yet they are
so stout and high minded, that they dare
enterprise any thing.

Solitarines.

72 Threë thinges are
daungerous for young
men.

Common company.

Idlenes.

Because when a man is so-
litarie, the Deuill is
most readie to tempte
him.

Because of euill talke
which corrupteth good
maners.

Because it is the inuenter
of naughtinesse.

73 Humilitie is y key of know-
ledge, whereof though there are
many precepts, yet these 3. chief-
ly to be obserued.

To contemne or despise no kind of learning
or knowledge.
Not to be ashamed to learne.
Having obtained knowledge not to extoll
himselfe aboue any man.

74 For 3. causes men cry with
a loud voyce.

When he is farre off vnto whō they would
speake.
When they talke with one that is deafe.
When they are incensed with anger.

75 Iulius Cæsar vsed to cary 3.
things with him while he solow-
ed the warres.

His penne, To write the whole course of
the Romans successe in their warres.
His booke, To finde himselfe occupied.
His lance, To helpe to repulse his enemies.

76 The bishop of Sarisbury did
affirme that there is 3. wayes to
conclude peace betwene the Pa-
pists and Protestants.

That the Protestants should yeld vnto the
Papists, which they will neuer do, beyng
gouerned by the word of God.
That the Papists should yeld vnto y Pro-
testantes, which they will neuer doe,
while might and multitude myght pre-
uaile.
Wherefore it remaineth, that the stronger
in fight, doe vtterly ouerthrow and dis-
comfite the weaker.

77 Thre evil qualities of euill
customes.

They take away from a man the sence and
feeling of his sinnes.
They make men euery day worse & worse.
They neuer forsake a sinner befoze his
death.

78 Pomponius affirmeth, that
there are 3. sortes of bodies.

One which hath but one shape. As a man,
wood, a stone.
Another, which consisteth of many bod'e, as
greeing or hanging together as a shippe, a
house.
The third, which is comprized of many and
sundry (as suppose of many bodies cōpre-
hended vnder one name:) as the people, a
congregation, an army, a legion.

79 Thre things though they be
very good, yet they please not eue-
ry body.

It will do very much good to
the earth towards increase.
Upright government.
The labours of learned men.

80 Gluttony doeth harme unto
men 3. maner of wayes.

It maketh the body deformed and mishapē.
It breeds infirmities, and sometimes byan-
geth death.
It causeth them to be insatiable like rane-
nous brute beastes.

81 Appius Claudius did assay 3.
maner of wayes to bereaue Vir-
ginia of her virginittie.

By prayer and request.
By great gifts.
By threathnings.

82 Augustine reporteth y there
are 3. kind of errors.

The first kinde, when that which is false
is thought to be true accordyng to his
meanynge that is the authoz of it. As if a
man should thinke that idoles are true
gods, because they are called gods in the
Scripture.

When that which is false is take for truth,
as if by reading Lucretius bookes, thou
shouldest thinke the soule to consist of
motes of the sunne, which he both wrote
and thought, and yet it is an error.

When somthing of another mans writyng,
is beleued to be true, which the Authoz
neither thought nor ment, as if a man
should thinke the Epicure to accout ver-
tue to be the chiefe felicitie, because he
praiseth continencie.

83 Thre vertues most commē-
dable in a woman.

Sobrietie.
Silence.
Chastitie.

84 Wel saluting 3. sortes of peo-
ple when we meete them,

Our betters.

Our equals.

Our inferiours

Of necessitie.

Of our owne will.

Of mere vertue.

A. y.

85 Thre

85 Three renowned kings haue
3 sundry titles.

The king of England is intituled Defen-
der of the Church.

The king of France is called y most Chri-
stian king.

The king of Spaine is termed the most
Catholike king.

86 They which sigh much, are
troubled with one of these three
passions.

Sorrow.

Loue.

Anger.

87 These 3. vices keepe toge-
ther for company.

Gluttonie.

Drunkenesse.

Lechery.

88 Three kindes of people are
iealous.

Such as be euil of condition themselues, for
they muse as they vse.

Such as haue faire wiues, and great resort
of men vnto their houses.

Old men that marry yong girles.

89 There are 3. points of wise-
dome.

To beleue litle.

To keepe that which thou hast.

To take no thought for that is lost.

90 There are 3. properties of
the enuious man.

To leuell at high markes, and to enuy his
superiours.

To be bleare eyed, and not to enuy those
which are farre of, or the dead.

To be his owne destruction, and his owne
executioner.

91 Three thinges which are o-
uercome one of another.

Death ouercomes man.

Fame flourisheth after death.

Time triumpheth ouer fame.

92 Death hath three Sum-
mers.

Sicknesse.

Sheweth the weakenesse of the
body.

Aduersitie.

The instabilitie of fortune.

Age.

Which euer hath one foote rea-
dy to step into the graue.

93 Labour

93 Labour is good for 3. things.

It occupieth the minde, and driueth away fantasies.
It helpeth the body in concoction and digestion.
It increaseth thy substance, and augmenteth thy store.

94 There are three intollerable plagues.

Warre, bringeth famine and dearth of all things.
Famine, breedeth pestilence and diseases.
Pestilence, bringeth death and desolation in countries.

95 All the lawes of this world are reduced, and haue their originall from one of these three.

The lawe of nature.
Ancient custome.
The ordinances of men.

96 Mans nature is desirous of 3. things especially.

Of newes, because old things are stale and lothsome.
Of libertie, because we desire to goe abroad, and hate seruitude.
Of dignitie, because we desire to triumph ouer our enemies by superiortie.

97 As there are three kindes of starres, so there are three sortes of friends.

One sorte which appeare vnto the beholders like starres, yet are noue: (and these procede of an exhalation beyng set on fire:) so some waityng vpon our prosperous fortune, seeme to be our friends, and yet are not.

An other sorte are wandering Starres, which also haue their owne proper motion. so some are friendes which by peruerse will are chaunged and become our enemies, yet he was neuer true friend which did once desist from beyng friendly. Salust.

The third sort are Starres in deede, and fixed Starres: So there are some constant and vnfeined friends.

98 A mans anger or hatred is to be auoided 3. maner of wayes.

{ Either to be asswaged and mitigated by wordes.

{ Or suffred with silent patience.

{ Or eschewed by absence.

99 Caesar beyng in the warres of Persia, wrote a letter vnto the Senate of Rome, touching his happy successe, which letter was contained in 3. wordes.

{ Veni.

{ I came.

{ Vidi.

{ I sawe.

{ Vici.

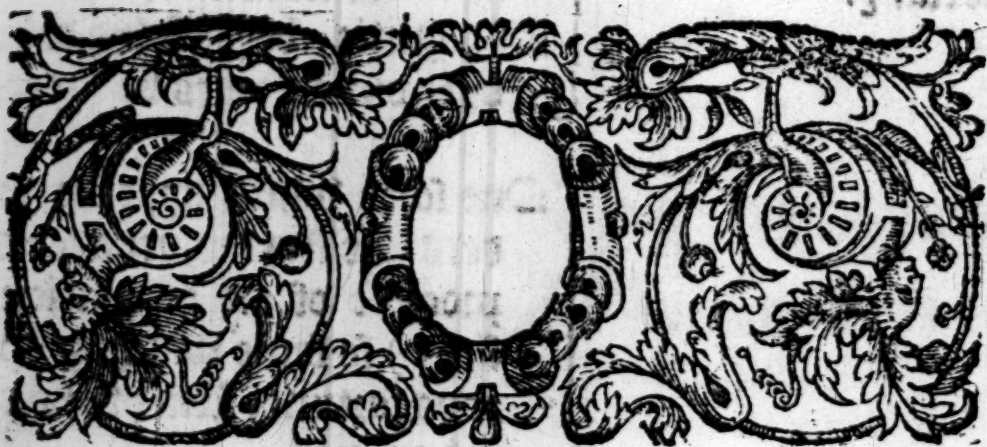
{ I ouercame.

100 Bzenitie bringeth 3. commodities.

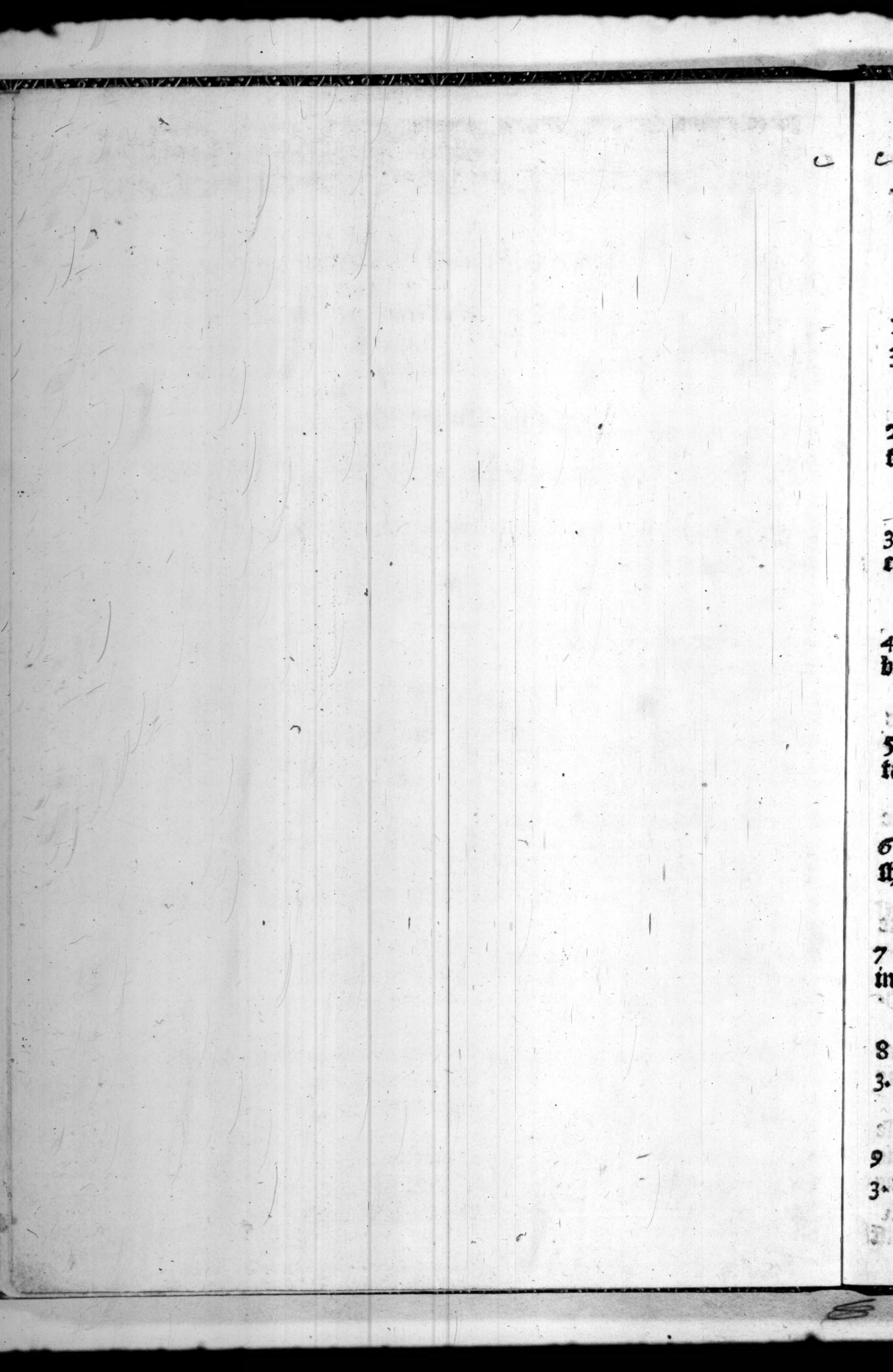
{ It winneth prayse.

{ It obtaineth fauour.

{ It getteth profit.



0



THE FIRST HVNDRETH OF THE
Triplicite of Poetrie,

- 1 It is gaine, and a pleasure for
3 sortes of men to lie. { **P**oets.
Painters.
Astronomers.
- 2 Threë thinges necessary in a
flatterer. { An impudent face.
A stedfast colour.
A changing voyce.
- 3 Threë thinges which our aun-
cestors haue abhoyred. { Deate twice sodden.
A reconciled friend.
A woman with a beard.
- 4 Threë things which will not
be hidden. { Strawe in thy shoes.
A spindle in a sacke.
A whoze in a chamber.
- 5 Threë sortes of men we must
take heede of. { A ruddie Italian.
A white French man.
A blacke Alman.
- 6 Threë kindes of people which
should not be beleued. { A woman when she weepes.
A merchant when he sweares.
A drunken clowne when he prayeth.
- 7 Threë signes of great pouertie
in a man. { A naile in the pocket.
Water in a bottell.
A strawe hatte in Winter.
- 8 Threë creatures do no good in
3 places. { Knaues, in a counsell chamber.
Swine, in a bathe.
Dogs, in a church.
- 9 The world consisteth in these
3 things and in nothing els. { Proud miserie.
Glorious vanitie.
Sweete bitternesse.

The first hundreth

10 Three horrible thinges are reported of the world. { That it is the region of death.
The shop of the deuill.
The prison of men.

11 Three sortes of benefits perish. { Such as are bestowed vpon old men. They die before they haue tyme to requite them.
Such as are giuen to children. They forget the before they be able to requite them.
Such as are cast away vpon other mens dogs. Dogs will as sone barke at him that giueth the meat, as at a stranger.

12 Three things which if a mā put trust in them, will deceiue him. { Old wiues tales.
Charmes.
Dreames.

13 Three sorts of things whereof there is plenty, yet in many mens iudgement there ought to be scarcitie. { Errors and lies.
Euill wordes.
Beggars wiues.

14 Three most filthy places. { The court wherein a tyrant raigneth.
An Inne, the holste whereof is a thiefe.
A house, wherein the wife and daughters are wantons, the goodmā knowing theres of, and holding his peace.

15 Three things bled by monks which prouoke other men to laugh at their follies. { They are shauē and notcht on the head like foles.
By their apparell and going barefote, they seeme to be beggers.
They weare ropes about their middles like theues.

16 A certaine monke being very deuout, was accused of incontinencie & breaking his vowes, he answered very demurely, that he had vowed 3. things: pouerty, obedience, and chastitie, & yet not at all tymes, and in all places. { Pouertie, being in a bathe naked, & without his purse.
Obedience, in the fieldes when he was alone, and without the company of his betters.
Chastitie, when he was celebrating masse on the aulter, not in his chamber. This deuout monke hath many companions like himselfe.

17 Trust

17 Trust not 3. things.

Dogs teeth.
Horses teete.
Womens protestations.

18 Antisthenes said that three things were absurd.

To purge wheate from cockle.
To rid vnprofitable souldiers out of the armie.
Not to expulse the enuious out of the common wealth.

19 Bonifacius maintained his Popedome after the maner of 3. beastes.

Entring like a fore.
Raigning like a lion.
Dying like a dog.

20 Three things are very bitter.

Gall.
Griefe.
Death.

21 Three sortes of men which may lie by authoritie, without reprehension.

Old men, seeing no yong man can tell whether it be true or no which they speake.
Farre trauelers, because rather then wee will aduenture the like daungers which they haue passed, we beleue that which they report.
Noble men, because none dare be so bold to controll them, speake they the trueth or not.

22 Three things which women can doe all at once.

Spinne.
Weepe.
Prattle.

23 There is scarcitie of 3. sortes of men in this our age.

Of priests, for if there were not, one should not need to haue 3. or 4. benefices.
Of noble men, because citizens doe aspire to honoz, and buy nobilitie.
Of Ietwes, because christians make an occupation of vsury.

24 We cannot knowe y^e authors
of 3. mischiefes which happen of
tentymes.

He that is drunke cannot iustly say, This
cup of wine or that, made me drunke.
He that walketh among thornes, & is hurt,
cannot declare which thorne pricked him.
A common whoze being with child, knowe
eth not who is the father of her infant.

25 Thre sortes of men are ve-
ry slouthfull.

They that sit long at dinner.
They that lie long in bed when they should
rise to their labour.
They that come to the church at the end of
Service.

26 George duke of Saxony, did
once boast that he had at Lipsia
3. monasteries, wherin were such
friers as were wondered at of
all the world.

The first, barefooted friers, which neuer
handled money, and yet did build sumptuous
houses.
The second, of the order of S. Paule, which
had great store of corne, and solde great
store, and yet had no fields.
The third, of the order of S. Thomas, who
were without wiues, and yet had many
children of their owne.

27 Thre thinges confound a
whole multitude.

The Lawiers booke.
The Phisitians receipt.
The zeale of ministers.

28 When an euill man dyeth,
there is great strife.

The deuill will haue his soule.
His friends the treasure.
The wormes his flesh.

29 Thre things which seldome
can be seene.

A Broker which neuer made lye.
A Collier which neuer was blacke.
Two hills neare without a valley.

30 A crooked old man seeketh by
3. things to increase his strength.

By taking his ease in a warme and softe
bedde.
By drinking good wine and beere.
By sitting neere the fire, where he may eate
a whote pie, rostled apples, and peares, or
such like.

- 31 Thre things seldom brought
to passe, That is
- An errant knaue should proue a good hous-
holder.
 - A shamelesse woman should become a mo-
dest matrone.
 - A dog being vsed to eate dirtie puddinges,
should after ward leaue and lothe them.
- 32 Thre thinges whereof wee
may hope for no goodnesse.
- Of a tamed wolfe.
 - Of a Jew baptised.
 - Of a theefe saued from the gallowes.
- 33 Thre things are vncertaine
and vncoustant.
- The fauour of princes.
 - The loue of women.
 - The shining of the Sunne in April.
- 34 Thre thinges which are a
disgrace to a rich man, yet no dis-
credite to a poore man.
- To weare a coate of course cloth.
 - To haue litle money in his purse.
 - To haue fethers sticking in his beard.
- 35 Thre thinges be not silent
where they be.
- Money in the purse.
 - Wantonnes in the heart.
 - Griefe in sicknesse.
- 37 Thre sortes of men easily
become poore.
- Those which consume their wealth in ban-
queting and excesse.
 - Those which are slouthfull and idle, not ca-
ring which end goe forward.
 - Those which are contentious, and by stric-
ting in laue, enrich the Lawier, and vn-
doe themselues.
- 38 Thre thinges are intollera-
ble.
- A gentleman fallen into pouertie.
 - A rich rusticall clowne.
 - A woman delighting in dainties & brauery.
- 39 Thre kindes of people will
neuer be good.
- Pong men without feare or reuerence.
 - Maides without modestie and bashfulnes.
 - Seruants without trueth and honestie.
- 40 Thre things which are litle
to be regarded.
- Womens noddings.
 - Halting dogs.
 - Merchants othes.

40 Three thinges which euery man ought to take heed of.

Least he be curious when he readeth ouer other mens letters.
That he touch nothing in Smiths shops.
That he taste nothing in an Apothecaries house.

41 Women haue 3. sortes of teares in their eyes.

The first of griefe.
The second of deceit.
The third of impatience.

42 Three sortes of men which are not content with things present.

Couetous men, which alwayes looke for more gaine.
Curious persons which stil study for variety
Adulterers which alwayes hunt after new whores.

43 A dog is to be praysed for 3. things.

For that he can cure and heale himself with his tongue.
He is a faithful friend vnto his master.
And he will giue warning when any come nere the house.

44 There are 3. unhappy beasts according to the old prouerbe.

A good woman.
A good mule.
A good goate.

45 A thrifty householder should especially take heed of 3. things.

New wine.
Greene wood.
Wote bread.

46 He hath nothing, neither can lose any thing that is depriued of these 3. things.

Shame.
Trueth.
Honestie.

47 Three thinges are gotten without money.

Maladie.
Ignorance.
Dishonour.

48 Three thinges necessary for an Inne keeper.

That he be as mery as Hector.
That he be as patient as Iob.
That he be as careful for his guests as Philimon.

of the Triplicitie of Poetrie.

50 We may read 3. thinges in Comedies, of the craft & subtletie of louers.

That they know what their meanyng is, that cracke their fingers: & without noise can set the print of a key in ware.

That they will come sneaking into a house and tread softly on their toes like thēues, faining themselves to haue other busines there, then in trueth they haue.

That in the hearing of many people, they can tell a faire tale for chastitie, and dispraise lust vtterly.

51 We may perceiue 3. great imperfections in louers.

They are blind, wanting iudgement, and suffring affection to lead them in a string. In a small tyme they lose body, soule, welth and all.

They serue filthy whores, and like oxen are constrained to draw the plough.

52 Threē peculiar crosses which do afflict louers.

They liue by another bodie's life.

They speake in a strange language.

They can see other mens harmes, and can not perceiue their owne.

53 Threē thinges cannot agree with other 3.

Sleepe.

Riches.

Diuine religion.

With

Desire to learne

Prodigalitie.

Humane superstition.

54 Of 3. thinges we must beware.

To much wine.

Strife.

The Princes anger.

55 Threē thinges we must eschew and fly from.

Sinne.

A Serpent.

An euil woman.

56 Threē things are not worth a fleece of wolle.

A Popes bull.

A dead mans skull.

An olde trull.

57 Threē things as wholesome as medicines for the body.

Running.

Talking.

Reading with a loude voyce.

58 Beauty

The first hundreth

58 Beantie causeth 3. things.

Gazers.
Louers.
Theeues.

59 Thre sort of men most merry, most free, most mad.

Priestes are most mery, who at burials doe sing when other folkes weepe.

Phisitians are most free, vnto whome it is lawfull onely to kill men: and though it be death to other men to commit murder, yet it getteth them rewards.

Grammarians are most mad, who hauing neither skill in prose nor verse, yet when they looke vpon other mens workes, they will seme as though they could see very farre in a millstone.

60 Thre things wil not endure long.

Constrained loue.

Painting which women lay on their faces.

Counterfait coyne.

61 Women are not to be beleued at 3. tymes.

When they weepe: for they haue taught their eies how to gush out with teares at their pleasure.

When they faine themselves to be sicke, we should not giue them credite, till we sawe they were dead.

When they say that they are not hungry, if they bring not their trencher & eate, we must either beleue that they haue dined in the kitchen, or els haue set vp a daintie morsel for themselves.

62 Thre short tymes seme very long vnto some.

The night seemeth long vnto him, whose best beloued hath broken promise.

The day seemeth long vnto them that owe a dayes worke.

The yeere seemeth tedious vnto those childre whose mother doth abridge their libertie.

63 A husband is forbidden thre dayes of fasting.

When the wife is gone to the bathe.

When he hath wel beatē her, & she is angry

When she is abroad at good cheere with her gossip.

of the Triplicite of Poetrie.

64 You may know good wine
by 3. things.

The colour.
The smell.
The taste.

65 A maker of cleare spectacles
did complaine that his Arte was
not so gainefull as it had bene be-
foze times, & that for 3. causes.

Because old monkes and priestes could say
their prayers without booke.
They were too daintie ware for rude fel-
lowes to meddle withall.
Kings and Princes can see through their
fingers.

66 Three diseases which cannot
be helped.

The gnawing of enuy.
The heate of loue.
The sting of the conscience.

67 Three things which we must
not hope to obtaine after certain
tymes.

Beautie after the age of xx. yeeres.
Strength after the age of xxx. yeeres.
Riches after the age of lx. yeeres.

68 Three things make a man
circumspect and carefull.

The loue he beareth to his wyfe and chil-
dren.
Want of friends and money.
The iniquitie of tymes.

69 Princes haue prerogatiue in
3. things aboue other men.

When they are drunke, their familiars say
they are mery.
If they be blacke, they are sayde to bee
browne.
When they be fooles, they are called honest,
simple and innocent.

70 Crates the Theban saith,
that there are 3. medicines for
such as be in loue.

Hunger.

Hunger cureth loue, for
loue quailleth, when good
cheare faileth.

Tyme.

Tyme will eyther miti-
gate and assuage loue,
or end it.

A halter.

If these two will not cure
this maladie, yet will a
halter helpe presently
this infirmitie.

71 Three sortes of men for the most part are great bablers.

Barbers.
Bathkepers.
Quintners

The reason is, because they beate mariners, soldiers & other extrauagant fellows, reciting many straunge and sundry tales, that beyng as it were infected with their talke, they become great bablers.

72 Three sortes of egges are accounted for good.

White.
Long.
New.

Egges.

73 Three sortes of men deceiue vs in shew.

Such as weare long kniues, and yet be no Cokes.
Maides y haue their haire hanging downe, yet being no virgins.
Such as haue shauen crownes, and be no priests.

74 The labour in vayne with 3. sortes of men.

By ministring a medicine to a dead man.
By admonishing an old man that is obstinate in his opinions.
In walthing an Ethiopian.

75 We may take example by 3. sortes of men which hazard themselves in daunger, and often perish.

The best swimmers are drowned.
The best climbers doe fall.
The best fensers are wounded.

76 Three sortes of people, from whom we must flee as from the deuill.

A wilde and unruly monke.
A meale mouthed flatterer.
A crafty old witch.

77 Three sortes of men which will trouble themselves when they may liue without care.

The prince that will proclaime warre whē he may liue in peace.
He that hauing a barren wiffe, will increase his well gotten goods with fraude and vsury.
A man of 70. yeres of age, that will leade with him a springall of 18. yeres old.

78 Three

78 Thre guests which are first
at a banquet.

Flies.
Dogs.
Flatterers.

79 We must not beleue thre
things.

The inconstant windes.
Our deceitfull dreames.
That our prosperitie will continue.

80 Thre sortes of living crea-
tures haue very good eye sight.

The Eagle.
The spotted beast.
The curious person.

81 Hesiodus saith, that hee had
neede of 3. things that will expell
pouertie.

A house.
A wife.
An ore to till the ground.

82 Thre things to be noted in
a peacocke.

He is clothed like an Angel.
He walketh like a theefe.
He eateth like a deuill.

83 All creatures do daily preach
these 3. lessons vnto man.

Receiue a good turne.
Giue that vnto others which is due to the.
Flye punishment.

84 Thre things to be auoyded,
of which we should not hope wel

An inconstant minde.
A rowling eye.
Feete ready to runne to doe mischief.

85 Regiomontanus an excellent
Astronomer, beyng asked on a
time which were the best signes
for a man to know whe he should
take his iourney, answered.

A good horse.
Money in the purse.
Good companions.

86 Thre proud creatures.

A knaue sitting in a chaire.
A queane riding in a chariot.
A raimping lolwe in a scabbed hed.

87 Thre faults in maids which
play with euil neighbours.

They betray our secrets.
They sell vnto them the goodes they haue
stolen from vs.
They are gabbyng abroad in the night.

88 Thre thinges beyng in the house, maides wishe out of the house.

An angry maistresse.
Smoke.
A broken dish.

89 An asse doth 3. filthy thinges not without commoditie.

Where he doeth file, there he dungeth the ground.
Where he doeth pisse, he waters y ground.
Where he tumbleth, he breaketh the clods.

Thre thinges are fit for an asse.

Fodder.
Stripes.
Burdens.

90 Thre thinges are alwayes good cheape.

Earth.
Mordes.
Lies.

91 Thre sortes of men ought to be very vigilant.

Pastours, to their flockes.
Pilots, to their ships.
Porters, to their gates.

92 Whosoever will retaine a Lawier, and lawfully seeke his owne right, must be furnished with 3. pockets.

In the first pocket he must haue his declarations and certificates, wherewith he may shew his right.

In the second pocket he must haue his red ruddockes ready, which he must giue vnto his Lawier, who will not set penne to paper without them.

In the third pocket he must haue patience, which must stand him in stead when his Lawiers do delay him, and whe sentence passeth against him.

93 Louers are slaues vnto death for lustes sake, and doe despise 3. things which maintaine life.

They suffer hunger.
They continue thirstie.
They passe the night in thoughtes without sleepe.

94 Euery flower hath these 3. things naturally.

His blossome.
His sauour.
His lappe.

95 A certaine horse-
courser sold a horse, &
when he had receiued
ready mony, the bui-
er would needs know
of him what faultes
the horse had. The
horsecourser aunsw-
ered, that he had thre.

That hee
would not
clime trees

That hee
would not
swallowe i-
ron.

That hee
was too fo-
getfull.

Well, quoth y bui-
er, the he wil spoile
no crows neastes.

He shal need no iro
for he shall haue
hay and prouender
enough.

I will not commit
my businesse vnto
him, but dispatch
it my selfe.

In his iourney home
ward he perceiued y
his horse would not
goe ouer woddren
bridges.

That he could not
away with the iron
bit.

That he fell often,
and yet quickly for-
gat his falls, where-
by he had triall of
the horsecourser's ho-
nestie.

96 Thre things very necessary
in a fencer.

A quicke eye.
A strong arme.
A stout heart.

97 Thre thinges are very hard
and difficult.

To cause a woman take penance patiently
which she hath deserued.
To cause an old doting foole to refozme his
maners.
To teach an asse musike.

98 An Epitaph worthy memo-
rie, consisting of 3. partes.

O man thou seest what I am.
Thou knowest what I haue bene.
Now thinke what thou shalt be thy selfe.

99 A ploughman gaue 3. lessons
vnto his sonne.

Be holy in Lent.
Be painfull in haruest.
Be mery at Christmas.

100 Thre things by no means
tollerable.

A long tongue in a foles head.
A loose life in a godly professoz.
A proud heart and a beggers purse.

THE SECOND HVNDRETH OF THE Triplieitie of Poetrie.

1 It is not good to brag of three things.

That thou hast good wine.
A faire wife.
Plenty of money.

2 Three things agree not well.

A litle horse and a heavy man.
He that is thirstie with a litle pot.
An auncient man and a yong wife.

3 A man may doe three thinges without learning them.

Laugh.
Weepe.
Sleepe.

4 A man must not make choice of 3. thinges in 3. places.

Of a wife in Westmin-
ster.
Of a servant in Paules.
Of a horse in Smith-
field.

Least he chuse a
queane, a knave
or a labe.

5 Three thinges make a man gaspe.

Lazinesse.
An empty belly.
Want of mirth.

6 A man must not be too hastie in lending 3. thinges.

His sword.
His wife.
His horse.

7 A vine bringeth forth three grapes.

The first of pleasure.
The second of drunkennesse.
The third of sorow.

8 Three should be allwayes at home.

The henne roost.
The catte.
The goodwife.

9 Thre are not without spot or blemish.

A potter.
The wheele of a carte.
He which frequenteth euill company.

To Thre manner of sages.

The sage herbe.

The sage seale.

The sage wise.

Who so for wise himselfe doeth accept:
May match any sage, the sage wise except.

11 Women desire thre things chiefly.

To be gorgeously apparelled.
To be esteemed faire.
To goe whither they list.

12 Thre occasions that many tymes moue debate.

To talke with him that is hungry.
To send him of an errand that is weary.
To wake a man out of his sleepe,

13 All the guesstes present at a banquet, should haue one of the properties belonging to certaine letters.

Some of which sort are olde men: should be like bowels which make a full sounde by themselues, so olde men among themselves, should be the authozs of talke and communication.

Some of which sort are women: should be like semiuocales, other wise called halfe bowels, which haue liberty to speake, but not aloud like bowels, but softly, not sounding their wordes.

Some of which sort are boyes and birgins, should be myte like mutes which yeeld no perfect sound without a bowell nor they talke vnlesse they be spoken vnto by their betters.

14 Thre things are sayd to be necessary for him that is a Student in the lawe.

An iron head.
A purse full of gold.
A leaden talle.

15 There are 3. sortes of cunnyng beggers.

Minstrels.
Enterlude players.
Juglers.

The second hundredth

16 A good horse
should haue 15.
properties, that is
to wit, 3. of a mā,
3. of a womā, 3. of
a fore, 3. of a hare,
and 3. of an asse.

Of a man.

{ Bold.
Proud.
Hardy.

Of a hare.

{ A great eye.
A dry head.
Well running.

Of a woman.

{ Faire breasted.
Faire of haire.
Easie to leape vpon.

Of an asse.

{ A big chine.
A flat leg.
A good horse.

Of a fore.

{ A faire taile.
Short eares.
A good trot.

17 These will neuer accorde in
one.

{ Two wiues in one house.
Two cattles and one mouse.
Two dogges and one bone.

18 Thre sortes of sauces.

{ The sauce of all meates, is hunger.
The sauce of loue, beantie.
The sauce of friendship, gentle woordes and
curteous behauiour.

19 Thre occupations whereof
there are many threues, Of

{ Cleauers.
Millers.
Tailors.

20 Thre things are able to
make a rich man poore.

{ A proud wyfe.
A wide house.
And a backe doze.

21 Thre sortes of
men dispose of all
our goods,

{ The goods of the minde.

{ Inconstant diuines.

{ The goods of the body.

{ Unskillful phisitians.

{ The goods of fortune.

{ Couetous Lawyers.

22 Thre things necessary for a
Scholer.

{ A will.
A witte.
A booke.

23 There was a kinde of dauncing vled among the Lacedemonians, consisting of 3. ages, and e- uery age vled to sing a seuerall song.

Children, they sang, We shall be men and strong one day.

Olde men, they sang, We haue bene men and strong.

Men of middle age, they sang, We are men and strong : for that which children hope for, and old men haue lost, we enioy and possesse.

24 Thre litle creatures are al- wayes eating.

Children.

Chickens.

Whelpes.

25 Thre places at London, wherein 3. notable vices raigne.

In the Royall erchange.

In Baules.

In Westminster hall.

Usurie.

Simonie.

Bziberie.

26 Thre sortes of liuing crea- tures, which who so loueth not one of them, semeth not worthe to be called by the name of a mā in a mery mans iudgement.

Faire whelpes.

Faire hozses.

Faire women.

27 Thre beasts are comely in their goyng.

A lion.

A greyhound.

A goate.

28 Unto 3. sortes of men some things are a dishonoz sometimes, and sometimes not.

Few burials are no discredite to a Whisit- on, but many are.

Chastisements are both honour and disho- nour to a Prince.

It is not infamous for a souldier to be wou- ded in the face, but to be hurt in the back.

29 Thre seuerall dayes in 3. sun- dry monethes, wherein it is not wholesome to be let blood, noz to eate gose flesh.

The first day of May.

The last day of April.

The last day of September.

30 Thre intollerable creatures.

A seruant when he raigneth.

A hatefull woman when she is married.

A maid that is heire to her maistresse.

31 It is no playing with 3. lest
it turne to earnest.

With foles.
With mightier men then our selues.
With vntamed beasts.

32 Three thinges are amisse in
Princes courtes.

They which haue but a bad place, are cau-
sed to remoue further from the fire.
They which are most hungry, haue least
meate set befoze them.
They which sit lowest at the table, are soon-
nest called from their meate.

33 He is worthy to haue y bles-
sing of the gallows.

That buildes his house all of fallowes.
That pricketh a blind horse ouer y fallows.
That suffereth his wife to seeke many hal-
lowes.

34 Three small beasts are ful of
wisdomme.

The Bee.
The Cmet.
The Spider.

35 Three sortes of people in res-
pect of vse, in necessitie may bee
accounted good.

Scholars, for they may serue in the Priests
places when they are dead.
Virgins, which may supply in place after
men haue buried their wiues.
Merchants, for they may play the vsurers
in stead of the Jewes.

36 Socrates maketh mention of
3. sortes of idle persons.

The first sort, are such, as spend their whole
time in dicing.
The second sort are of those which consume
their life in eating and drinckynge, fro mo-
ning vntil night.
The third sort are such, as follow filthy
whores, and walke in the woods.

37 Three thinges many a man
beguiles.

Older miles.
Kentish stiles.
Northfolke wiles.

38 Three thinges whose endes
are inglorious.

Of March flowers.
Of a wanton maid.
Of a priest that delighteth in warre.

of the Triplicite of Poetrie.

39 It is a shame for a man to take a fall 3. maner of wayes.

To fall in the plaine high way.

To take the foile in wooing a wife.

To take a fall in the sight of many from that horsebacke which in riding on thou tookest a pride.

40 They which are troubled wth the goute, haue 3. thinges which they haue not.

When they must eate, they haue handes and no handes, because they haue no vse of them.

When they must walke, they haue feet, and no fete because they cannot goe.

They haue reason to seeke after remedy, but want it to indure such paine as tendeth to the cure of their disease.

The first was Marchia, who beyng asked why she would not take another husband, answered, she found none that would haue her for her person, but marry her for her money.

The second Valeria, who being demaunded why she did not marry againe, answered, that she could not, because her husband was not dead, but liuing: for so long as she liued, her husband liued also together with her in her heart.

The 3. Amnia, with whom when her parents were instant to marry againe (beyng yong & riche) answered that she could not, hauing had a good husband, and therefore taking another, either he should be good or euil, if he were good, she should alwayes be in feare to lose him: if euil, alwayes agrieved that it was her chaunce in choise to haue changed for the worse.

41 Three reasons alledged by 3. Romane matrones, why after the death of their first husbandes they would not mary againe.

It is an easy matter to cast fire into any place, but very hard to quench it being kindled.

It is an easy matter to moue debate, but hard to reconcile men being at variance.

It is an easy matter to turne ouer money by exchange, but a hard matter to come out of debt.

42 Three things in the beginning are easy, which after ward appeare very difficult to remedy.

The second hundreth

43 Three things are requisite at
3 tymes of the yere.

{ At Christmas great loaves.
At Lent cleane soules.
At Whitsontide new clothes.

44 Three things to be noted in
a wedding ring.

{ That it be of gold, for as gold is y best met-
tall, so the loue betwene man and wife, is
the dearest loue.

{ That it be round, y is without end, wherby
is ment, that loue should not cease.

{ That it be put on y 4. finger, signifying har-
tie loue, for the phisitions say that a vaine
in that finger commeth from the heart.

45 Three causes why Priesttes
haue shrewder wiues for y most
part, then their neighbors.

{ That seeing they are so ready to reprove o-
ther mēs vices abroad, their wiues might
reprehend their faults at home.

{ That they being exercised with patience at
home, may learne to suffer moze easily
common troubles abroad.

{ Priestts deserue to haue shrewd wiues, for
that they chuse to marry y fairest, which
commonly are shrewes.

46 Three things of their owne
accord in ascending, vanish away

{ Smoke, the higher it mounteth, the sooner
it vanisheth.

{ Wicked men, the higher they climbe, the
greater their fall.

{ A song begun in a note too high, causeth the
voyce to faile, or end in la, mi.

47 Three things are easily lost,
but neuer gotten againe.

{ A word spoken.

{ Virginitie.

{ Tyme.

48 Three things very requisite
in a Chirurgion.

{ A haukes eye.

{ A lions heart.

{ A ladies hand.

49 Three things change the na-
ture and condition of a man.

{ Dignitie.

{ A wife.

{ Wine.

50 Thre thinges maketh vs
wanton and shameles.

Right.
Loue.
Wine.

Right hath no shame.
Loue hath no reason.
Wine hath no feare.

51 Thre thinges makes a man
weary of his house, and often of
his life.

Smoke.
Raine.
A curst wife.

52 { Cut candle.
Breake cole.
Set stick on end.

{ Was neuer good husband,
no2 good husbands friend. }

53 Thre most odious creatures.

{ A begger proud.
A rich man a lier.
An old man lecherous.

54 He that seeketh these things,
may be deceiued.

{ Loialtie and trueth, in a flatterer.
A fine wit in a fat belly.
Vertue in all euil company.

55 Thre thinges very harde or
not at all to be found.

{ A hare without a muse.
A fenne without a fluse.
A whoze without a skuse.

56 Thre thinges are very diffi-
cult.

{ To cary water in a sieve.
To rote out a vice which hath bene grafted
of long tyme in a mans minde.
To make women good with stripes.

57 One repenteth not to haue
obeyed 3. things.

{ The trueth.
God counsell.
A Cocke crowng early in a morning.

58 Thre creatures see clearely
in the night.

{ The owle.
The night rauen.
The weasell.

59 Thre living things that ex-
cell man in the sense of smelling.

{ A vulture.
A hound.
A solwe.

The second hundreth

60 There are 3. dayes as saith
S. Bede, on which whosoever is
borne, his flesh shal neuer rot.

The 12. of January.

The 24. of March.

The 28. of March.

61 Threë thinges the elder they
be, the moze delight we take in
them.

Old wine to drinke.

Old bookes to read in.

Old friends to be conuersant withall.

62 Threë true tokens to know
a foole by.

To be angry too much without a cause.

To laugh without measure vpon no occa-
sion.

To repzehend other mens faultes, and will
not see his owne.

63 There are 3. sortes of men
generally.

The first sort are of such as haue learning,
but want discretion and wisdom. For
according to the Prouerbe. The greatest
clarkes be not the wisest men.

Another sort are of those which haue no lea-
ning, but by experience haue obtained
prudence and wisdom.

The 3. sort are of those which haue neither
learning nor discretion, & they are starke
foles.

64 The inuention of 3. things
is wonderfull.

The inuention of gunnes and gunpowder.

The making of glasses.

The printing of bookes.

65 Threë things in a mā which
may be likened vnto 3. things in
a Smiths shop.

The wit, to a stithie.

The tongue, to a hammer.

Learning, to a gad of Steele.

66 Threë doubtfull questions
which none but Salomon could
resolue.

What was most pleasant & swēte in mans
life? He answered, A quiet minde.

What meate was most fit for infants? He
answered, No meate better agréying
with a childes nature, then his owne mo-
thers milke.

What was the fittest place for a child to be
reposed in, and to take his rest? He answer-
ed, The mothers bosome.

67 There

67 There are 3. causes why old men loue their goods so well.

Because they thinke a great honoz to be reported to die rich.

The memory of the actions of their youth, & the infirmities of their present age, maketh them so ill contented, y they are carelesse to prouide for death which they see euen before their eies, looking to liue still to enioy their goods, til death part them both asunder.

Because they had rather leaue the to their enemies being dead, the in their life tyme be in danger to their friends for them.

68 Three sortes of men may be soye though they say nought.

He that spendeth much and getteth nought.

He that oweth much and hath nought.

He that loketh in his purse & findeth nought

69 Three causes why louers discern not the faultes of their friends.

Because their affection hath ouermastered their reason.

Because they will not suffer their fantasies to be controled by other mens wils.

Because (according to the Philosophers) al great motions hinder those that be lesse: but loue hauing occupied the chiefe and most principal motions of the spirit, troubleth the vertue and originall of the senses, the same beyng the cause (with Plato) why louers are made blind with the sight of their ladies, and accordyng to the same, the Poets haue fained Cupid with out eyes.

70 For 3. causes we suffer the losse of 3. things to our great discontentment.

Of our wealth.

Because being once lost, we seldome recover it againe.

Of our honoz.

Because he that hath lost his good name is halfe hanged.

Of our life.

Because we may assure our selues y we shall neuer enioy life againe after we be once dead.

71 There are 3. shewing hoines to plucke on a cuckoos cap.

A beautiful face in the wife.

A ielous head in her husband.

A wanton eye in a louer.

72 There

The second hundreth

- { A goose. } Theeves on a night had stolne Iupiter had a
 goose not a keaked.
- 72 There are 3. very vigilant } A cocke. } The Germans vse to cary their cockes with
 beasts. } them to the warres, to the ende by their
 crowing, they may know how the day passe
 seth away.
- { A dog. } For he will winde a theefe and bewray him.
- 73 Three things bite soze. } An old dog.
 } A hungry flie.
 } An vsurer.
- 74 We were best to goe where } That sweareth till no man trust him.
 no man knoweth him. } That lieth till no man beleueth him.
 } That bozoweth till no man wil lend him.
- 75 Three conditions of Abbey } To labour till they are cold.
 lubbers. } To eate till they sweate.
 } To lie in bed till their bones ake.
- 76 There are 3. daungers of the } To ride on a fierce horse.
 world. } To saile on the sea.
 } To liue vnder a tirant.
- 77 Three sortes of men which } A friend in aduersitie.
 are seldome seene, and hard to be } An old tirant.
 found. } A Lawier that will take no bzibes.
- 78 Three things wil not proue } A walnut tree.
 well without beating. } An Asse.
 } A woman.
- 79 Honours change maners in } Merchants, because they forget that euer
 3. sortes of men. } they were appzentices.
 } Priestes, because they forget that euer they
 were parish clarkes.
 } Magistrates, because they are vnmindfull
 that they were priuate men.
- 80 Three trades of life which } Pedlers.
 may trauell without passport. } Tinkers.
 } Minstrels.

81 There are 3. unlucky beasts
which doe portend and foreshew
of mischief ensuing.

A howling dog.
A screeching owle.
A croaking rauen.

Bookes.

For one saith, this booke is too long, another
too short, the 3. of due length, & for fine phrase
and stile, the like that booke was not made a
great while. It is all lies said another, y booke
is starke naught.

Wine.

For concerning the qualities of wine, men
are diuersly affected. Ah, this is a hard wine
quoth one, it is too swete in my opinion said
another: nay, nay quoth the 3. mā, it is sharp
and piercing me thinkes. It is a cup of neate
wine said the owner. I said another it hath a
good smacke of the caske, it wil doe a man as
much good in his shoes, as in his belly.

Cheese.

For cheese hath diuers tastes in seuerall
mens mouthes. He saith, it is too salt, he saith
it is too fresh, he saith it is too hard, he saith it
is too nesh. It is too strong of runnet saith he.
It is saith another not strong enough for me.
It is sayd one as good as can be: Hereof no
two of any ten can agree. So that, No booke,
no wine, no cheese, be it good or bad: But praise
and dispraise it hath, and hath had.

83 Three things of small conti-
nuance.

A wonder.
Aineglozy.
The remembrance of a stranger.

84 There is great folly shewed
in these 3. things.

In fishing before the net.
In baunting before the victory.
In reckoning without the host.

85 It is no deede of cha-
ritie to giue any thing
vnto three sortes of beg-
gers.

Vnto counterfet beggers, which say they are lame &
diseased, when it is neither so nor so.
Vnto couetous beggers, which hauing their bottell
and dish filled with drinke, and their scrippe and
wallet stuffed with victuals, yet they wil craue at
the next doze they come at.
Vnto proud beggers which will take no kinde of
almes but money.

86 Three things are proud in 3. places.

A cocke on his dunghill.
A dog at his masters doore.
The goodwife at home amongst her mates.

87 A man need nat go a borrow-
ing to his neighbours that hath
these 3.

A litle land well tild.
A litle house well filld.
A litle wife well wild.

88 Three of the greatest beastes
are afraid of 3. very small beastes.

The lion of the cocke.
The eagle of the beetle.
The whale of the swordfish.

89 Three sortes of men are like-
ned vnto 3. kind of beastes.

The flatterer vnto the Cameleon, for as a
Cameleon can turne himselfe into all co-
lores saue white, so will a flatterer change
himselfe into all betwes saue honesty.

The backbiter vnto the basiliske: for as the
Basiliske doth kil a man a far of by sight,
so a slanderer doth kill a man a far of be-
hind his backe with his tongue.

The Enuious man vnto the Vipser: for as a
Vipser doth kill her dame by gnawing out
her guts, & after ward doth sting & poyson
others, so Enuy doth consume him in who
it is bred, & after ward hurteth others.

90 A birchin brome consisteth
of 3. things fit for correction.

Twigges, belonging to Scholemasters for
the correction of small offences.

A staffe, belonging to masters for the puni-
shing of greater faultes.

A withe, belonging to magistrates for the
erecution of traitours, felons, murderers,
and such like.

91 Three things are very easie.

An easie thing to finde a staffe to beate a
dogge.

An easie matter for him that is vnwilling
to inuent an excuse.

An easie matter to giue good counsell.

92 Three things are directed by
destinie.

Wedding.
Warging.
Thriuing.

93 Thre skil things are dangerous for the most part.

A still fellow, for he commonly is subtil and crafty.

A still water which is deepe, and therefore dangerous.

A still soule, for she wil eate vp all the drasse.

94 Thre things to be auoided by a wise man.

Hope, of things impossible.

Sorrow, for things unrecoverable.

Fear, of things ineuitable.

95 Thre things can suffer no fellowship.

Loue, for a louer hates his corruall.

Lordship, for honoꝝ is impatient of cōpère.

An Heremite, for he seeketh to abandon the company of men by seeking desert places.

96 The Papists did vse to curse with 3. things.

Bell.

Booke.

Candle.

97 Thre things are déerely bought.

Wit gotten by experience.

Fame wonne by death.

That which is obtained by praier & request, for one man cannot entreat another without bashfulness or blushing.

98 Thre things are not to be regarded.

The great vanities we see with our eyes.

The great wonders we heare wth our eares.

Great sorrow when we conceine it in our mindes.

99 There are thre very strong things.

Gold, for there is no place inuincible, wher in an asse laden with gold, may enter.

Loue, because it prouoketh vs to aduenture our goods, life, renoume and all.

Labour, because it ouercommeth al things.

100 God made 3. places for 3. purposes.

Heauen, for the good.

Hell, for the wicked.

Earth, for both.

Deo trino & vni sit laus, honor,
& gloria. Amen.